

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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BRITISH ANTI-STATE-CHURCH ASSOCIATION.

PUBLIC MEETING AT FINSBURY CHAPEL.

The Anniversary Meeting took place at Finsbury Chapel, on Thursday evening; the attendance on the platform and in the body of the chapel being exceedingly numerous. On the platform we noticed many influential gentlemen connected with the Nonconformist bodies. Three thousand persons, at least, were present.

At a quarter-past six o'clock, Mr. BURNET, minister, presented himself at the front of the platform, and said—Ladies and gentlemen, you are aware that the advertisement convening this meeting, stated that Dr. Price would take the chair, and most willingly would he have done so, and you all know that most ably would he have filled it [hear, hear]—but he has been taken ill and is confined to his room, and consequently unable to be present on this occasion. I am sure you will all regret this, considering the great interest he has taken in all the proceedings of this Association. I have, therefore, to propose that Dr. Alexander, of Edinburgh, do take the chair upon this occasion. And I am quite sure that he will make a much better representative for Edinburgh than Mr. Macaulay [cheers and laughter]. I have nothing to say more than expressing my hope that the meeting will be conducted with the greatest order and decorum. The subject is an exciting one, and I have no wish that it should be otherwise [hear, hear]—and if any of our friends have differences one with another, I trust those differences will be considered with that manly decorum which becomes an assembly of men met together for the purpose of asserting their rights to the enjoyment of civil and religious liberty [cheers]. I shall add no more. I have no doubt somebody will second the motion which I am now making, and then I shall have the pleasure of putting it to you as to who shall guide the business of the meeting.

Mr. E. MIALI: I beg leave to second the motion, which was put and carried, whereupon

Dr. ALEXANDER took the chair amidst loud cheers, which having subsided, he proceeded to address the meeting in the following terms:—I am sure, ladies and gentlemen, that there is but one feeling of regret and disappointment in this meeting upon the present occasion, in consequence of the circumstance which has led to my being proposed to occupy the position in which I have the honour of standing; and if any person in this large assembly feels surprised that the name of so humble an individual as myself should be proposed to occupy the chair on this occasion, I can assure that individual that his surprise cannot be greater than was my own when the matter was first proposed to me. I am well aware that I have no claim whatever to occupy so prominent a position at this important meeting, unless it is that I have now, for somewhere about thirty years, been engaged in my own locality in State and Church controversies. I have been willing upon all occasions, I think I may say where I possibly could, to do something for the cause which this Association has in view, and I conceive it to be so important that the object should be forwarded as much as possible, that I did not feel that it belonged to me obstinately to refuse accepting the honour which you have conferred upon me [hear, hear]. The meeting is aware that, for the last three days, the greater part, perhaps the whole, of the gentlemen who immediately surround me, have been engaged in deep and anxious conference upon the affairs of this Anti-State-church Society [hear, hear]. As a stranger in this place—as a stranger to the majority—personally I mean—of the gentlemen composing that Conference, and as having been very much more of a spectator than of an actor in the Conference, I may be permitted to express to this large meeting my opinion of that Conference which has now closed, and that opinion may be conveyed in very few words. I have attended many meetings and many conferences, but I never attended one which continued so long, in which there was so much business done, on which I look back with so entire a feeling of satisfaction and gratification [loud cheers]. Ladies and gentlemen, I have found myself for the last three days in the presence of men—of real men [hear, hear]. We were all true men upon the points which came for discussion before the Conference [hear, hear]. While we were contending for liberty, I rejoiced to observe that there was not the slightest symptom of any wish to have liberty for ourselves to the exclusion of others [hear, hear, and cheers]. Our aspirations were after liberty upon the largest scale and in the truest sense of the term, and the privilege of speech was allowed to all. Every person, as far as I observed, who had anything really to say to the Conference, was deliberately heard until he had ceased speaking. I rejoice to look

back upon that Conference; and I am sure, that with the Divine blessing on our future proceedings, we shall have much occasion to be thankful for the meetings which have been held during the last three days. One circumstance struck me in the proceedings of the Conference which afforded me considerable gratification, and that was, that so large a number of the members of the Conference was composed of young men. There were many fathers amongst us, venerable, grey-headed men, who had borne the heat and burden of the day, who favoured us with their sagacious counsels; but the mass of the Conference, I think, might be said to be composed of much younger men. Now I rejoice at this, because I consider that we are assembled at the commencement of a great, and it may be, a protracted conflict [hear, hear, and applause]; and I am glad to see that the younger men of the Dissenting bodies of England have committed themselves to this great cause [loud cheers], and that, when those that are now our fathers have gone to their rest, we shall have men who, from their youth up, have committed themselves to this cause, and habituated themselves to this conflict, ready to occupy the foremost and most dangerous ranks in the field [cheers]. It is not prudent in me, ladies and gentlemen, to detain you by a lengthened address at the commencement of this evening's proceedings. I am sure it is quite unnecessary that I should occupy your time in explaining the objects of the Anti-state-church Society. It explains itself. It needs but to be announced in the terms in which it now stands—the title is quite a sufficient explanation. Our objects are the liberation of religion from all State control [hear, hear]. This is no sectarian object; we do not intend to pull down one sect that we may exalt another [hear, hear]. We do not attack a sect as a sect—we do not object to Episcopacy as Episcopacy, nor to Presbyterianism as Presbyterianism, nor to Roman Catholicism as Roman Catholicism [hear, hear]. That is not our object. We wish to liberate the religion of Jesus Christ from all State control; and, though it is not exactly our object, I may add, we wish to liberate the State from all the trouble, and annoyance and impediment which the management of the Church gives to the Government [laughter and cheers]. Our friends of the Establishment are very fond of quoting a passage in their favour which speaks of kings and queens being the nursing fathers and nursing mothers of the church. Now, I object to any such interference, and contend that the church of Christ does not need any such nursing [hear, hear] as our Sovereign is called upon to give it. And with regard to our beloved Sovereign herself, our object is to deliver her from the care and anxiety and vexation of having to deal with such a huge incumbrance [cheers]. Now, I think, the Dissenters who understand distinctly their principles, cannot object to such an object as this. If they do object to it, I should like to ask them what they are Dissenters for [cries of "hear, hear"]? If they have separated from the Established Church, upon the ground that it is an unscriptural institution—that it is an impolitic institution—then, how can they refuse to use all lawful and peaceful efforts to bring such an institution to a termination? And, if they have not separated from it upon such sound and intelligent grounds, then I ask them to consider their position, and to see whether they are, or are not really guilty of schism [hear, hear], for I think we have no right to separate from any body with which we may be connected, unless we see that it is contrary to the Word of God, and that it is an impediment to the progress of Christ's cause [hear, hear]. I do not see how it is possible for them to withhold their support from such an object as that which this Association places before us. I find some friends who say, "This is not the time to proceed; we approve of the object; we desire its accomplishment, but we do not think this is quite the time." Now, ladies and gentlemen, I do not know whether I may have happened to have been born without the organ of time in my phrenological development [laughter], but I never have been able to understand the force of this objection. I cannot understand how any man, who has a good object before him, who believes that that object is eminently well calculated to advance the best interests of the community—I cannot understand, I say, how that man should wait one single moment longer than is absolutely necessary, in order to seek, by all proper means, the accomplishment of that object [cheers]. I believe, with the individual who is a great authority with the Established Church—I mean the judicious Hooker—[hear, hear]—I believe, as he says, that the thing that is most truly needed is the thing which, above all others, is to be attained as soon as possible, and that, if our object is a good one, it behoves us to speak about it without fear or delay, when necessary. The world is in want of truth; the world is suffering for want of truth—[hear, hear]—and if there be a man who has a truth in him and a voice to speak it out, I say to that man, "Speak it out, sir!" [great cheering]. And I wonder now what they are waiting for. Do our friends wait to be insulted yet more and more? [Loud cries of "hear, hear"]. I do not remember a time in the history of Dissent when we were treated with so

much contempt as we have been recently [hear, hear]. We have sent up petitions in immense numbers; we have expressed in those petitions the earnest desire of our hearts; we have made known to the Legislature, in all possible constitutional ways, our wishes; and I think I am not using too strong language when I say that we have been treated with contempt [hear, hear]. I think it is worse than in the days of Laud. In those days they put us in the pillory; they slit our ears; they imprisoned us; they fined us; well, I do not know that I should like these things in my own person—[laughter]—but speaking for the body—[continued laughter]—I must say I would rather that something of that sort were done to us than that we should be treated as a mere cipher [cries of "hear, hear."]. I think contempt is worse to bear than all those things to which I have referred [hear, hear]. But if we have not been treated with contempt, I know not in what terms to express my feelings as to the way in which we have been treated. We, therefore, I think, ought to make a loud call upon the Legislature themselves, and make them know and understand us. But let them know that we think we really have some power, and let them know that we mean in some way to exercise it [hear, hear]. I do not know exactly the course to follow. My excellent friend, Mr. Burnet, has spoken this evening about the representative of Edinburgh. Without assuming to myself any great honour, I think he did me quite justice when he said that, upon this occasion, I represented the sentiments of the Dissenters of Edinburgh rather better than the right hon. gentleman who represents the great mass of the community there, I believe, with regard to political matters [hear, hear]. Allow me, however, to say a word to you on this point. The gentleman referred to does not wish to be in Parliament. He told us so when with us last, that it was a matter of perfect indifference to him to add M.P. after his name—that it was a matter of perfect indifference to him to be in office [laughter]—that it was a matter of perfect indifference to him to draw the salary of office [laughter]—that it was a matter of perfect indifference to him to hold the patronage of office, and, indeed, that he would much rather that he were not burdened with such cares, and that he were permitted to devote himself to literary pursuits, and to earn those honours which states cannot confer, and which they cannot take away [laughter]. So that, if a gentleman goes to Parliament, and if a Cabinet Minister, with all the influence attendant on his office, go against his will [laughter], and out of pure love for the interests of his country, he says that you are burdening him with cares! He told us in Edinburgh that, if we did not behave ourselves better, we might become a nation of Cherokees [laughter]; and yet, with the purely benevolent object of benefitting his country, he submits himself to all the inconveniences of his post in order to interpose the resources of his eloquence and political sagacity between the country and ruin [laughter and cheers]. Now, you don't mean, perhaps you will say, to dismiss such a very benevolent gentleman [laughter]. Well, however, we mean to try [great cheering]. But I am not very sanguine of the success of that first trial [hear, hear]. I trust, however, that something will be said this evening by some of the speakers, which may send us home with some idea in our heads which we may be enabled to place before our fellow-townsmen and fellow-electors that may be the occasion of some very important proceedings [hear, hear]. And now, ladies and gentlemen, I must draw these remarks to a close, for having had no time to prepare a speech (for I got no notice) I am intruding too far upon your attention, and beg that you will kindly consider the little experience I have had in such a post, and the little time I have had to prepare myself for any such position, and I therefore cast myself upon the indulgence of the meeting [cheers]. The first resolution will be submitted to the meeting by the Rev. J. G. Miall, of Bradford.

Mr. J. G. MIALI, minister, accordingly presented himself to the meeting, and said—that he felt he had great need for the indulgence of the meeting, whilst he submitted to them the first resolution, upon so important an occasion as that which had assembled them together that night. He had to propose:—

That the state of political parties, and the aspect of public affairs are, at the present crisis, of such a character as to demand the most determined and combined exertions of all who disapprove of the interference of the civil magistrate with matters of religion, to secure the attainment of the object proposed by the British Anti-state-church Association; and do, moreover, excite the reasonable hope of such exertions being crowned at no distant period with complete success.

He was sure that, if there had been on the part of the Chairman any feeling of surprise in which he had been unexpectedly placed by the illness of Dr. Price, there would be a great many present who would sympathize to some degree with that surprise, and who, in fact were extremely surprised to see themselves upon that platform on that occasion. He was sure that there were some of them—he spoke at least for himself—who had hardly yet satisfied their minds as to whether the position which they held was that which became them, and whether they would not, by and by, find that it

was far too prominent. But, however that might be, he thought that every one who wished well to the interests and objects of this Anti-state-church Association, ought to look well at both sides of the alternative which is presented to them; to look well before they proceeded far with the work which he had undertaken, to consider well the disadvantages with which that work had been begun, and that kind of hope in which he might, on the other hand, indulge, as to its ultimate success. He felt perfectly sensible that if there were one thing which, more than another, might be expected to operate against their undertaking, it was the prejudice which existed in the minds of so large a portion of the community in favour of the present system of Church and State connexion. Most of them had their personal difficulties and personal position to contend against in this great cause; most of them were bound up by ties of attachment to members of the State-church, who would not understand that when they went forth with the name of Anti-state-church, they did not mean to attack the Presbyterian, as a Presbyterian, as the Chairman had observed; nor the Episcopalian, as an Episcopalian; they simply meant to attack that union of the Church with the State, which, he believed, had been the parent of many and very serious errors [hear, hear]. Those who did not properly understand the objects of the Society, would, in fact, regard them as the enemies of vital religion, which character, however, the friends of this Society, were on all occasions most anxious to disclaim [hear, hear]. He was deeply persuaded, too, that if there were any one thing which combined within itself the most extensive ramifications, it was the feeling in favour of the connexion of Church and State. They should have no doubt arrayed against them the testimonies of antiquity in favour of the Establishment, and they should have some of the dusty tomes of their Nonconformist ancestors thrown in their faces; they should again have the whole of the community who were opposed to any change in State authority on this subject; they should have arrayed against them all the influence of poetry, of fiction, and of fact; and they should ever have John Milton—all Republican as he was—for he sung of—

"Storied windows richly light,
Shedding a dim religious light;"

and also of the peals of the organ. He had no doubt that they should have to encounter the opposition of those men who, not being able to silence them by argument, were ready to persecute them; he had no doubt they should have to encounter the opposition of such as would be ready to inquire respecting them, "What do these feeble Jews?" He had no doubt that placemen and monopolists of all classes, would cry out against them—that every venomous toad, from every corner of corruption, would come out and spit their venom at them as they passed [cheers]. And in addition to all these other inconveniences there was another and a manifest one, namely, that although they were most anxious to present a firm and unbroken phalanx, that was not yet entirely their position [hear, hear]. They did not yet, as Dissenters, go forth in all their strength and in all their energy—they felt that when they went to their neighbours and friends their task was that which of all others was the most difficult in urging forward their fellow men. They had to wait before they could bring their energies to bear, and their efforts to work upon the world around them. These things might deter them, if they looked upon the question merely as regarded human considerations; but, on the other hand, there were arguments of such strength and potency that all those who thought so might well be convinced of their futility. He might mention, for instance, that the present crisis of public affairs left them hardly any other course than that they were now taking [hear, hear]. They had been forced to it, and were compelled to stand in opposition to Church Establishments for their liberty, their religion, and their very existence [cheers]. He felt deeply persuaded that many of their friends had on that account been compelled to break off from their political connexions and associations with which they had been so long united. He might say of the West Riding of Yorkshire, that in that locality one of the deepest sacrifices that Dissenters had ever been compelled to make was that of retiring from their political association with Lord Morpeth, their present member [hear, hear]. It might not have been so difficult to renounce their association with other men; but to withdraw from all political connexion with a man so eminently delightful and agreeable in private life, and so able and dignified in his public capacity, was a sacrifice which they felt most keenly [hear, hear]. And yet he held in his hands a series of resolutions which had been agreed to some time since in the West Riding, in which they stated, that the recent debates in Parliament had convinced them that their principles were neither represented nor understood [hear, hear], and that it was their duty to take care to return no candidate who was not prepared to resist every attempt at a renewal of a vote of the public money for the purpose of carrying out the Minutes of Council [cheers]. They felt that, in thus giving their farewell to the best of their aristocratic representatives, they were bidding farewell to the Whig party [hear, hear]. Reference had been made to the amount of benefit likely to result from the line of conduct they were now pursuing. He believed that, in prosecuting the great work of civil and religious liberty, they were really conferring one of the greatest possible benefits that could be conferred upon every man who had the interests of true religion at heart [hear, hear]. He believed it would bring about a true alliance between all parties;—he believed, that when this principle of the non-interference of the State with religion was once set up and recognized, it would put an end to a thousand squabbles which were now on every hand arising;—he believed that statesmen would no longer quarrel about education;—he believed that religious communities would no longer quarrel about education, and that all would then have their energies united for the same important and valuable objects [cheers]. And, just as the astronomer, amid all the perturbations and oscillations of the planetary bodies, saw the harmony of the entire system, and no longer regarded them as real disturbances, but as following the laws of an important onward movement, so he believed that the present agitating movements which affected

society, would tend to assist them in making way towards that great point,—far distant though it be,—in the history of the world, when God should be all in all [loud cheering].

Dr. MASSIE, of Manchester, seconded the resolution. They had been convened that evening, not merely to speak to men whom the chairman had referred to as constituting the Conference of the last three days at Crosby-hall, but their desire also was to reach the women of England—[cheers]—to come to the mothers of their families, and to excite the enthusiasm and sympathy of the daughters and the sisters of England [hear, hear]. It was meet that they should thus combine the masculine and feminine characteristics of British society, and of religious society, on the great question in which they were engaged. Their question must be a home question, to be discussed around their hearths. It was meet that the wives should be not only able to cheer their husbands on the glorious cause in which they were engaged, but that they should be able to train the rising generation and disseminate in their intercourse those great principles which were involved in the training of the Nonconformist community of Great Britain [hear, hear]. It was not alone by the Broadwords and Ironsides of the Commonwealth that great and important questions were mooted and carried through; but there were in those days women, such as Mrs. Lucy Hutchinson, and such women as Lady Rachael Russell—[cheers]—who were able to teach their children principles of morality and religion, which those of succeeding generations rested on with delight, and the mothers of the present day received from them lessons of wisdom and morality. In the resolution he held in his hand their attention was called to the state of political parties and the aspect of affairs in relation to the interference of the civil magistrate with matters of religion. Now religion, to be acceptable to God, must be a matter of every one's own choice; must be untrammelled by influences and associations hostile to its sacred character. In order to commend itself to the judgment and approbation of the devout inquirer, it must appear in heavenly simplicity; not with the weapons of the carnal world, but clothed in the garments of the spiritual world; mighty in its simplicity and loveliness, and diffusing the sweet savour of righteousness and virtue throughout society. Was the civil magistrate, with his sword, congenial to the character of the heaven-born principle? Was the magistrate, with his power and his patronage, qualified to commend religion to the affections of men? These walls were placarded, not many weeks ago, with a command from the Sovereign authority, and a declaration was added that, if they did not obey it, they would be subjected to certain pains and penalties [loud cheers]. They were called upon to weep and fast and pray by one who did not know what their feelings and sympathies were. Nay, if their feelings were adverse to it, they were, in its terms, to be either the grossest hypocrites, or they constitutionally exposed themselves to the penalties of the law [loud cheers]. Was that a fast which God had chosen ["Hear," and cries of "No, no"]—was it not a fast that the State religion had ordered? [cheers.] Was it not a farce? [cheers.] If, in reference to a thing so afflicting, the intrusion of the civil magistrate was calculated to bring down a reproach, what was its effect in reference to matters more joyous and acceptable to mankind at large? They were commanded to return thanks to God for victories—to acknowledge God's interference and interposition in this and that war; and return thanks to God in their temples for the blood that had been poured out and mingled with the waters of the Sulej [loud cheers]. Let them look and see what was the most acceptable to God. They were told that God loved the cheerful giver. Now the principle of State interference was not that they were to give according to their own free will, but according to the order and dictates of men and a sinning and sinful Senate. There they had a direct interference between the Creator who was worshipped and the creature who worshipped. The issue of it was, that, instead of training a holy and pious ministry, engaged in the working of the sanctuary, they had a secular and worldly clergy, looking up to the smiles and patronage of my Lord This, and even my Lady That [a laugh], who happened to exercise some Church patronage or influence [hear, hear]. When they looked at the working of the Establishment, it was enough to make the heart sick to see the state to which it had brought them. He had thought it needful to take that brief glance at the propositions contained in the resolution. His friend, the Rev. Mr. Miall, had told them that they were cast upon perilous times, and he had shown them what had been done in the West Riding of Yorkshire. It would be perhaps well if they knew more of what was doing in other parts of the country, and with their permission he would read to them what had been doing in Manchester [hear, hear]. He held in his hand a resolution, which was moved by an alderman of the town, who had nominated at the last election one of their members, who was then one of the present administration; it was seconded by a tutor in their college, whose duty it was to inculcate right principles in the minds of the rising generation. It was supported by one of the body of Wesleyans, but not one of the old families [hear, hear], and by a gentleman of the Baptist persuasion, who had never before intermeddled in political matters. The resolution was to the effect that those Members of the Commons House of Parliament who had given votes in favour of Government plan of education, had voted at variance with a due regard to the rights of conscience in regard to that large class of Protestant Dissenters who were opposed to all Government grants for religious teaching, and it declared all such Members had forfeited the confidence of such parties [cheers]. Here, then, they were at sea, without any pilot of political character to guide them. They were thinking how they should proceed—they had given up, and should he say for ever, the Whigs? [loud and protracted cheers]. This he would say, that they must come to the Dissenters, the Dissenters would not go to them [renewed cheers]. If they did not become Nonconforming Whigs, they were done as far as they were concerned [loud cheers]. They could not have anything to do with the Tories—they have done with them. Then there were the phi-

losophic radicals, as they were called, had they anything to do with them? Had they anything to do with Mr. Roebuck, or Sir William Molesworth, or Mr. Joseph Hume—were they their representatives? [cries of "No, no"]. He asked them, was there a teetotal Radical, or a philosophic Radical, in the House of Commons to whom they looked with confidence, if they expected one who was taunted as being the only man who dared to say that he was a Nonconformist—he meant John Bright [loud and vehement cheering]. In looking over all the political parties in the House, was there among them one intelligent Nonconformist, or one man who was able to tell what the principles of Nonconformists were? [cries of "Miall"]. They must look for such men out of the House. If they were to inquire for such men, he hoped they would be able to find twenty [cheers]. There were, however, two things necessary: they must prepare to elect such men—they must prepare to load with their favours the press, with its trumpet-tongued proclamations [hear, hear]—and then local committees, with their varied auxiliary local societies and associations. They must be prepared not to do the work that time next year, but at once [cheers]. Lord John Russell would not wait till then—he would be glad to be able to take them napping; and they must be prompt, therefore, as to their action; and those who were selected must be supported [hear, hear]—not by what that learned gentleman, Mr. Macaulay, called clamour, but by that for which he did not care about—they must be supported by a little hard cash [hear, hear]. They must have a Nonconformist fund of £50,000 [cheers, and cries of "We will"]. There was no use in mincing the matter—there was no use in dribbles—they must not expect the candidates to be spending their money to do the work of their representatives. They had as much right to be paid as the Member for the city of Edinburgh had for doing the duty of Paymaster of the Forces, and when they came to pay their members they would have more power over them [cheers]. In the meantime they must not have their candidates to spend their money. When Lord Lincoln went down to Manchester to feel his way, he was considered as a sort of pilot-balloon sent off from Tamworth, for he had come direct from Sir Robert Peel's house, and the noble lord stated to the packed public meeting he addressed in the Corn Exchange, that he thought there was no other alternative than paying the Roman Catholic ministers [hear, hear]. He let it out and did for himself in Manchester [laughter and cheers]. The poor foolish Tories in Manchester, who supported him, said, "We cannot afford to give anything to the Roman Catholics—we want a little more for ourselves" [laughter]. It, however, answered the purpose they had in view, and terminated the controversy there, but it had not terminated it in the country. Sir R. Peel, and the whole of the Peelite party, held by that doctrine—not only the Tories but the Whigs held by it—and so sure as there was political manœuvring in the two great parties in the State, so surely would the bishops be put in power, in order that the Knights of Ireland might come in in another place [cheers]. It was their design to prepare the community for it. Lord John Russell thought the measure right, but not until the public mind was prepared for it. The movement was not to encourage the Roman Catholic establishment, but to bolster up the most wicked system of ecclesiastical Establishment that had existed since the days of Constantine [hear, hear]. It was to shut the mouths of those who were crying out against the iniquity of religious establishments; and so sure as any member of the Baptist or Independent ministry accepted the petty bribe—the wedge of gold, the talent of silver—so sure was it that the men of Israel would flee before the men of—[great cheering]. He called upon the meeting to look well, then, to their principles, and to examine well those in favour of a national system of education. Let the whole English community know that the English Nonconformists would not be, had not been, and dared not be slaves, cowards, or traitors to their principles [loud and general cheering].

The resolution was then put from the chair, and carried unanimously.

Mr. J. GORDON, of Coventry, minister, then came forward to move the second resolution. It seemed to him that the agitation which was engaged in conducting the opposition to Church Establishments, should be distinctly and emphatically based on Christian principles. He was convinced, that if they merely regarded it in the light of a question of taxation, or anything similar, they would entirely destroy that spiritual strength by which they could alone hope to accomplish the important objects they had in view. The oratory which overcame the world was before them, and just in proportion as those views on that question were identified with those in reference to true religion and Christianity, in the same proportion were they likely to be earnest in the efforts they were making in conformity with these views [hear]. It appeared to him, that the Voluntary principle, as opposed to the Church-and-State establishments, was not alone the only principle which they could reconcile with Christianity, but that it was Christianity itself [hear, hear]. On such grounds as these he regarded not Episcopacy, but the Church of England as connected with the State as an anti-Christian system—a system which, according to its essential principles, was opposed to that on which Christianity was based, and by which its purposes could alone be carried out. If they looked into the history of England, they would clearly see, to whatever period their attention was directed, it had never possessed, inherently attaching to itself, a religious character at all [hear, hear]. That was true, that it had changed its religious character from time to time, as external influence acted upon it. In the first years the Church of England was not the representative of any particular principles of the Reformation, but merely that view of Government which Henry the VIII. for political purposes, and those only, entertained and enforced. When the Church of England was established, Popery existed to an extent which they could scarcely take into calculation; and, being subjected to that influence, the first form it assumed was the Papal form. Its principles were essentially Roman Catholic. Under the influences and the oppo-

sition to which he had just referred it fell. After the time of the Commonwealth it was reinstated, and it then assumed a new religious character. So far as its character was established, it was a reflection of Puritanism, and the leading men of the time, Barrow, Cudworth, Farrington, and Taylor, were but the reflections of the Baxters, the Owens, and the Goodwins, who preceded them. Then came the revolution. In connexion with the most respectable part of the Dissenters, Arianism prevailed, and the Church of England became Arian [hear, hear]. Methodism followed; the Church of England endeavoured to put down Methodism; but, not being able to succeed in that, she herself reflected Methodism; and, under the influence of what is called evangelism, she became the representative of the new influence prevailing in the country. Under similar circumstances, when Roman Catholicism exerted a force upon the inhabitants of this country, it became subjected to the same influences; and to this they owed its present state, marked and distinguished by what was called Puseyism [loud cheers]. In all these movements they did not find that permanency which a church should possess; and they could not but admit that, being subjected to such influences and changes, it could not be founded on true Christian principles. It professed no distinctive religious character, and derived everything valuable and powerful which it possessed from the outward influences exerted upon it [hear, hear]. Now that could be said of no other religion in the land [cheers]. Independency, Methodism, Baptism, and every other sect was distinguished by certain principles peculiar to each,—and the only exception was that Establishment, which professed to be the only representative of Christianity in the three Kingdoms ["hear," and a laugh]. It was, therefore, for the common cause of Christianity that they opposed the Established Church [hear]. They would not bring anything to bear upon the religious character of the Established Church; but the great bar to the progress of true religion was its connexion with the State. He, for one, had that faith in the Gospel, that, if it was once presented to the minds and hearts of men, it needed no outward arguments to insure its reception. It only needed to be brought into contact with the hearts and understandings of men, and their hearts would not only acknowledge its truth but its dignity [hear, hear]. But, when Christianity was not presented in that point of view—when it was loaded with politics and encumbered with worldly and anti-Christian associations, it then lost its distinctive and peculiar characteristics and sank into the dust, and a barrier was set up against which their arguments were of no avail. It was upon these grounds that he moved the resolution that had been put into his hands:—

That the peculiar character of the scheme of education recently sanctioned by the legislature; the evident disposition of leading statesmen of all political parties to establish a pecuniary connexion between the Imperial Government and the Roman Catholic clergy in Ireland; and the measures adopted by the present administration to institute a compulsory system of religious education in the colonies.

I cannot sit down without adverting to one circumstance which has lately occurred in the localities from which I come—a circumstance connected with the matter of the resolution I am now moving. In the city of Coventry, some years ago, a sum of money was received towards the erection of school-rooms connected with a particular congregation. Of course the gift of this money was connected with inspection, and whatever might be done in future in connexion with this money would be a relinquishment of the Voluntary principle—the inspection relating to religion as well as education [hear, hear]. No sooner was this discovered than, to the honour of the individuals concerned, a letter was written to the Secretary of the Committee of Council, offering to return the £200 [cheers]. No answer was received to the offers that the money would be accepted; and by the next post to that which brought the answer the money was sent back, and in the course, I believe, of the next day, the whole sum was collected [cheers]. My conviction is, that that one act has done more to forward our principles in the city of Coventry—more to demonstrate our sincerity to our opponents on this question—more to strengthen the hands of the Nonconformists in the neighbourhood, who now see that our hands are free from all stain—than any act which could have been performed; and a corresponding effect must have been produced also upon the government [hear, hear]. No person who holds the Voluntary principle in sincerity should submit any longer to government inspection; and I believe that if the example which I have mentioned were generally followed, it would have the very best effect as regards State interference with religion. I will mention, in accordance with a suggestion which has just been made to me, that the congregation to which I have just referred is that which is under the pastoral care of the Rev. Mr. Sibree [cheers].

Mr. J. R. CAMPBELL, of Edinburgh, minister, in seconding this resolution, said:—If I stood on any other platform than that of the Anti-State-church Association, I should be very shy indeed of having anything to do with such a motion. The motion sets forth certain circumstances as reasons why we should be more than ordinarily zealous in the diffusion of our principles. Now, I am a disciple of Mr. Burnet, who does not believe in circumstances. He says, it is the part of men to make circumstances, but not to let circumstances make them; and believing that this society stands entirely free from any charge in that respect, and that having started with the assertion of a great truth, it has firmly upheld that truth—so firmly, indeed, that it could not help proclaiming it as that which we must have in view, in reference to our national affairs—I feel great pleasure in seconding the resolution. The resolution speaks of "the peculiar character of the scheme of education recently sanctioned by the Legislature." That scheme is now passed. We have been defeated—notoriously defeated. Shall I say ignominiously defeated? Perhaps I ought not to do so. If we had been successful, it is very probable, that we should have been disposed to exclaim, "What a powerful body we are! When the Dissenters come out they can do a great deal. We need not trouble ourselves by inquiring what is likely to spring up next, for what we have done once we can do again." God has, in his providence, been teaching

us a bitter lesson. He has been saying to us, "What have you to do with circumstances? You now perceive that you are not a powerful party; you are held in light estimation in Parliament, and can, in fact, do literally nothing; you have appeared in the full array of your power and zeal, and yet you have been treated with the greatest contempt." "What have you now left?" it may be asked; our faith answers, I trust, that we have everything left; we have the truth with which we started left; and we have left in our souls the conviction that that truth is none the worse for our defeat [hear, hear]. We have remaining within us a feeling of attachment to that truth, which is more deeply rivetted in our minds than it was before; we have resting on our minds an impression that we must depend more upon God, and cherish more deeply the truth which we hold. We ought, I think, to be deeply grateful to God for shutting us up to the consideration of our great principles, those principles which we believed he has enabled us to discern in reference to his cause and kingdom [hear, hear]. But the resolution speaks of "the evident disposition of leading Statesmen of all political parties to establish a pecuniary connexion between the Imperial Government and the Roman Catholic clergy of Ireland." As Dissenters we should look upon this as merely the extension of a bad principle—a principle bad at all times, and therefore bad now. I do not think that the thing referred to would confer great benefit on the Roman Catholics; but what we have to consider is, that it is the carrying out of a bad principle, and that too in the name of the religion of Jesus; it is presenting that religion under a false aspect, and giving currency to errors contrary to Christianity in its essence and its procedure. The next clause of the resolution brings us to "the means adopted by the present Administration to institute a compulsory system of religious education, in the colonies. The missionary work is impeded, and soon the work of religious education must be retarded, enfeebled, or destroyed by the course pursued by the Government. Let us, then, all struggle for the attainment of our common object. The circumstances mentioned in the resolution show that if we have slumbered before, we must not slumber now [hear, hear]. If we can detect any want of energy, let that want be immediately supplied. If we know of any means of operation which have not yet been resorted to, let them at once be put in force. If your Chairman be right in his views, the providence of God calls upon us to speak out his truth. It is a high and glorious vocation to which we are called. This is all that God allotted to the noblest martyrs. They could do nothing but confess the truth; and the God whom they served manifested his almighty power by the influence which he caused that truth to exert in its progress towards final triumph [cheers].

The resolution was then put and carried.

Mr. J. BURNET, minister, proposed the next resolution:

That this Meeting, having observed in both the leading political parties a readiness to combine their efforts to subsidize the teachers of religion, and thereby bring them under the direct control of the State, assured by long experience that they attach little importance to any opposition which is not followed up by correspondent firmness at the poll-booth, solemnly commend to Dissenting electors the duty of employing the franchise in vindication of those principles which constitute the true basis of religious freedom and equality, and of resolutely standing aloof at the approaching general election from all contests in which an opportunity shall not be afforded them of recording their testimony, by vote, against every form of alliance between Church and State.

He then spoke as follows: Something has been said of the ill-usage which the Dissenters have received at their hands. I am quite satisfied, however, that a just view has been taken of that ill-usage by my friend who preceded me; namely, that it will really turn out to have been a great good. We should never have had such a meeting as this without it [hear, hear]. This meeting has been called by the Committee of Council on Education [laughter]. The Minutes of that Committee were our advertisement, and we should never have been here if those Minutes had not been proposed. That is so far so good. We have heard from the Chairman something about the views and feelings of the Edinburgh people on this subject; and, through the medium of the Parliamentary debates, we have, also, learnt what the member for Edinburgh thought of our meddling with it [laughter]. We have had that right hon. gentleman again throwing his scorn at us. He did so in connexion with the Maynooth grant, when he described the meeting in Exeter-hall, as being composed of a parcel of braying fanatics. Now, I hold, Sir, that that is not becoming language for a British statesman to use [hear, hear]. I hold that that language was unworthy of the House of Commons, and unworthy of a man who represents so many of his fellow-subjects. Every member of Parliament glories in being the representative of the whole empire, and a minister of the Crown should glory in his position still more; but if Mr. Macaulay, being the representative, for the time being, of those who were assembled, could not keep within the chaste language of a dignified statesman, he might, at all events, have been ashamed to say that he was the representative of an assembly of donkeys [great laughter]. That was really the effect of Mr. Macaulay's statement. Now, let him recollect that although donkeys will bear a good deal of ill-usage, yet when they begin to get stubborn, there is not an animal in creation more difficult to manage [laughter]. Let us carry out practically this figure of speech. As we were once braying donkeys, so let him now find us stubborn donkeys, and when he goes down to Edinburgh let the Edinburgh people bray him out of the town [laughter]. What an undignified thing it was for a statesman to become a Balaam and abuse his donkey [roars of laughter]. But let Mr. Macaulay remember that it did so happen that Balaam's donkey was right and Balaam himself wrong. We have the assurance, on the highest authority, that the dumb ass with man's voice rebuked the madness of the prophet [hear, hear], and therefore when Mr. Macaulay comes forward again with some of his splendid figures of speech, let him endeavour to find a happier one than he did on that occasion. It is very much like the other statesman's figure of speech, who commended to us on the education question the study of the dog in the manger. Let them talk about dogs and donkeys, however, if they

have nothing better to talk about. Let them, above all things, tell the tax-gatherer not to go to such animals [great laughter]. These gentlemen profess to disregard the sentiments and petitions of their constituents; and therefore it is that they take such liberties with them, and abuse them so much. Do you suppose, Sir, that they do not really care about the statements of their constituents? I would commend to them another study. You have all heard of the school-boy going through the churchyard, and "whistling to keep his courage up." It is something of the same kind which these Statesmen do. When you find them speaking more strongly and emphatically than usual, you may be quite sure that they are trying to get up their breath to such a pitch as will relieve their minds from the terror which they experience. Now, seeing that Mr. Macaulay takes this view of public opinion it may not be out of place to see what view is taken by another Statesman of high authority. I will give you his name after I have made the quotation.

There can be no doubt that public opinion acquired prodigious force during the late reign. The publication of the debates in Parliament, and the general diffusion of political knowledge, form a most important innovation. The censor of the Roman republic, however austere in the exercise of his functions, could never equal in minuteness of inquiry, or severity of rebuke, the unseen and irresponsible public of the British Empire. What statesman can hear with unshaken nerves that voice, which, beginning in the whispers of the metropolis, rises into the loud tone of defiance, within the walls of Parliament, and is then prolonged by means of the hundred mouths of the press, till its innumerable echoes rebound from the shores of Cornwall, and the mountains of Inverness? What Minister, however profligate in his notions, does not, in his Parliamentary language, endeavour, in some degree, to conciliate the uncorrupted mind of the multitude?

There's a view of the mind of the people and of the power of the popular voice! That was written by Lord John Russell—the man who complained the other day in the House of Commons, that we were trying to influence Members of Parliament. That is what he wrote in his better days, when he was not in power, but sitting in his study; and he is here, therefore, giving you his mature opinion and judgment from the scenes of his own retirement. I bring this before you against himself, and I apprehend he intended it to be read, studied, and applied [laughter]. What does he who blamed us for agitation say upon the subject of political liberty? He says, "By political liberty, I mean the acknowledged and legal right of the people to control their Government, or to take a share in it." I am willing to abide by his Lordship's judgment, he is an excellent judge, another Daniel [laughter]; but through the whole book we find the same tone adopted.

The right of petition is another right by which men are enabled to express their opinions, and to set forth their grievances. When Charles II. was engaged in a contest with his Parliament, this right was much discountenanced; and it was, therefore, declared by the Bill of Rights: "That it is the right of the subject to petition the King, and that all commitments and prosecutions for such petitioning are illegal." This right is still a very important one. A few years ago, the property-tax was overthrown, chiefly by the petitions of the people of the House of Commons.

That is the way in which he speaks of the right of petitioning, and hence the inconsistency of his attempting to treat with coldness the petitions of the people on a recent occasion. It is curious to see the difference between the principles which some men lay down when out of office and those upon which they act when in office. He was not in office when he wrote this book. It is a very serious thing for a rising statesman to write a book [laughter]. Again he says, "Cromwell was raised by a sect which first in England, perhaps in Europe, made toleration a part of its doctrine." That is a sect against which he is now setting himself—the sect of the Independents, which of course includes the Baptists; for although the Baptists like the watery name, they are really independent in Government. His Lordship continues:—

But it was a toleration of opinions, like the Presbyterian toleration of vestments, intended chiefly for their own convenience. Cromwell himself, who probably carried as far as any man of his day a wish for indulgence, yet in the Instrument of Government, after a solemn declaration in favour of religious liberty, finishes the article by expressly excluding papists and prelatis from the benefit of the general freedom. Thus, with liberality in profession, the law, in fact, authorises persecution.

Has he not done the very same thing by excluding Roman Catholics from the operation of the Minutes? [hear, hear]. I wish he had read this book lately. It would be worth his while to look at it in order to refresh his memory [laughter]. Again we read: "So long as the supreme power in the State is placed in the hands of one or many over whom the people have no control, the tenure of civil and personal liberty must be in peril and uncertain; the only effectual remedy against oppression is for the people to retain a share of that supreme power in their own person." There's a man for you! I have made him deliver an Anti-state-church speech to-night; you scarcely expected he would tell you so many good things [laughter]. He says further:—

Any one who follows the State trials, will perceive, that the judges, in their interpretations of law, and still more in their sentences, reflect too lively an image of the inclination of the government of the day; mild when the minister is moderate; severe when he is intemperate. Such is the fault of the judges of England; but one which, seldom pushed to any great extent, even in language, and never to any violent or palpable misconstruction of law, is perhaps as slight a stain upon the ermine of justice as human nature will permit.

He admits the crime, and then softens it down. I would rather that, after admitting, he would have denounced it; but perhaps he began to reflect that possibly he might some day be in power [laughter], and therefore he thought it desirable to say that the judges were on the whole pretty good boys [laughter]. I will just give you another sentence, the language of which is very strong: "Even in despotic countries, opinion has its weight; it dismissed Squillace from the Government of Spain, and strangled the Emperor Paul, the unlimited autocrat of Russia." What! would he

bring before our eyes the example of a dismissed governor and a strangled emperor, in order to show the power of public opinion [hear, hear]. He says, "In Turkey, also, we are told that when the people are discontented they set fire to a house." What do you think of that [laughter]? Why do they do so? "It is the custom," says his Lordship, "for the Sultan always to assist at a fire, and thus an opportunity is found of telling him those unpleasant truths which would never otherwise reach his ear." He adds, "This, to be sure, is a strange method of giving constitutional advice." But still he implies that advice must be given in some way or other. We afterwards read:

Another loss for the cause of liberty is to be found in the extinction of the race of the Pretender. As long as the Stuarts maintained their claim to the crown, the King was obliged to make up in good Government what he wanted in legitimate right. A great part of the Church, and their peculiar adherents, allowed the doctrines of the Whigs to prevail, that they might exclude those of the Pope; they permitted liberty for the sake of religion. But at present, the King's advisers have no fear of a successful rival, and the Church having been saved by the Whigs, think it consistent with propriety and dignity to calumniate them, and the cause of liberty itself.

Why Henry Vincent is a great deal better than Lord John Russell [laughter]. In reference to the constitution of Parliament itself, he says, "The abuses which prevail in the House of Commons, great and glaring as they are, subsist only by the permission of the people. If they persevere,"—mind here is a lesson for you.—"If they persevere in requiring boldly and decidedly the amendment of those abuses I feel convinced they will be amended. Where public discussion prevails it is impossible that truth should not at last prevail, and persons of property, however ill-inclined to reform, would prefer reform to permanent and general discontent among the people." Now, I will read only one sentence more, and my reason for reading so much is partly to show that I have not been picking out a bit here and there, but taking the run of the book.

These considerations seem to point out a way of safety through all our dangers. We have seen that when our people strongly and manfully express their opinion, their voice prevails. If then, they resist with energy, the slow creeping abuses, and the violent sudden innovations that weaken and deface the edifice of our freedom, it may still be preserved entire. But in order to this, our gentlemen, superior to childish fear, must risk somewhat of their comfort to maintain their liberty. They must submit to hear noisy orators without shrinking; they must cut away with a steady hand the disease which menaces the nobler parts of our political frame. In plain words, they must consent to reform what is barbarous, what is servile, what is corrupt in our institutions. They must make our Government harmonize one part with another, and adapt itself to the state of knowledge in the nation.

Now, I think that is worth a great deal more, considering whence it comes, than anything I could have said to the meeting. What I call upon you to do is to take the very course which Lord John Russell points out, and to be the bold, decided men that he recommends you to be [cheers]. Do not give way to any attempt to put you down—keep your object steadily in view [cheers]. There are two parties in the State contending for power—the Whigs and the Tories, but one of those parties has been so shattered, that it is like a vessel that has been scuttled and is filling with water. The pilot of Toryism has deserted the wheel and left the vessel to go whither she will. There is only one thing which the Tories can do, and that is to try and strengthen the Whig party, and see whether they cannot bring it round to Toryism under even the name of Whiggery. This is what you have to guard against. The old principles of the Whigs are not their present principles. I have laid before you the principles of Lord John Russell before they became vitiated by the honours, cares, and difficulties of office, we cannot, however, abandon our principles; nay, why should even the Whigs of 1688 be considered a model for us. We have got beyond that [cheers]. Whiggism would now keep us back, but the barrier has been already broken, and our progress cannot be stayed [cheers]. The Whigs, Conservatives, and Radicals, are crying out to us, "Stop, stop, you are going too fast." I call upon you to run on; and whither are you to run? The resolution refers to the poll-booth, a place which tries the souls of men [hear, hear]. You will make for yourselves many enemies, and I would not have you deceive yourselves on that subject. Property will be against you, and you must not expect to bask under the shade of the aristocracy. But even men of property will by and by yield rather than witness the results described by Lord John Russell. Let ministers say, if they will, with Mr. Macaulay, that they do not care for office nor for money. Why do they not practice this theory? Why do they not resign the cares of office, and enjoy themselves in literary leisure. What do they mean by staying in office if they do not care for it, or if their real desire is to train the donkeys, which appears to be Mr. Macaulay's special vocation [laughter]. As regards him, notwithstanding his declaration, he will pay a visit to Edinburgh and back in order to gain the suffrages of the electors. When Dissenters are asked to give their votes, let them not say, "We will take such and such a man—he has been a good member, and it would be ungrateful to reject him," unless there is some additional ground for voting for him. Do not deceive yourselves. Do not deceive yourselves, I repeat, on this subject, and do not let others deceive you. If a man wants a house built he gets plans and specifications, and unless the builder receive such things he would get no houses to build. Take the same course as regards your vote. I would not pledge a man on small matters, but, with respect to the great and important question of the connexion between Church and State, the man who does not pledge himself is not the man for me [loud cheers]. Let us not be told that we ought not to influence elections. It is only by such a course, according to Lord John's own principles, that the British constitution can be preserved. Let us influence all elections we can. If any one tells me a man may be right in other things, though wrong in this, I say at once I deny it. The man who does not see the propriety of separating Church and State has yet to learn the first principles of legislation

[cheers]. The man who refuses to give me free trade in religion is not likely to give it me in anything else—he is an inconsistent man, and I reject him for his inconsistency [cheers]. On the other hand, the man who is ready to rest religion and education on the basis of the voluntary principle shows by that very reading such an insight into the first elements of sound statesmanship, that he appears likely to be qualified for the right settlement of any question that may come before him [loud cheering].

Mr. EDWARD MIALl then came forward and was received with enthusiastic cheers. He said: Ladies and Gentlemen,—We are getting on, I think [laughter]. We are not just exactly where it was once predicted we should be within three years of our starting [hear, hear]. The British Anti-state-church Association, founded upon a principle which is identified with the prosperity, temporal and spiritual, of mankind, has only to exert itself in conformity with the obligation imposed upon it by the great Ruler in quietness and calmness and cheerful obedience, and all the events of the outward world will support and push it forward to victory [cheers]. Those very things which appear likely to overwhelm it in ruin have been like the billows of the ocean swelling it onward towards its destined port. We have a principle that cannot sink; we have a principle that must commend itself the more it is proclaimed. We attach ourselves to this principle; we identify ourselves with it. Our reputation, our talent, and all that we hold dear, and we feel that we have got hold of something or other that guides us into immortality—the truth that has been put forth through revelation from the mind of God himself. Well, we are getting on, I say. How shall we best improve our prosperity? The Government of the country has read the Dissenters of late a very important and instructive lesson [hear, hear]. Probably there is no such efficient teacher of the Dissenters as the Whig Government throughout the whole world [hear, hear]. If ever they obtain the reins of power they endeavour to *Torify* their former characters, which have been rendered somewhat democratic in the heat of opposition, and then, by casting contempt on their old friends, they read such a lesson to them about the versatility and mutability of all political parties, that we begin to think that political parties are not exactly the parties with which we ought to have much connexion; and that, if we make ourselves a little more familiar with our own principles, and stand a little more aloof from political parties, by whatever name they may be called, we shall be more comfortable, and our principles will be better advanced. Now I have often spoken of the weakness of the Dissenting body. I hope I shall be understood when I explain myself this evening. I believe that the Dissenting body, looking at it in all outward respects, is weaker even than it is supposed to be. In numbers and influences, in political power, on the registry, at the hustings, at the polling booth, in moral influence on the country, I believe the Dissenters are much weaker than they suppose. But I believe that they are vastly stronger in some senses than they ever get themselves credit for being. If they will rely on their own principles, and go forth on that reliance, I believe that they will be carried, and eventually triumph. It is one of the most important influences of all relations in life in which man is placed, that we should be able to take a decided stand. One man, with a determined and resolute will, will be equal to ten thousand men whose wills are vacillating. So it is with the helmsman who guides the ship, and so it is with the party which has one principle on which it can rest itself, and which it will carry in spite of all obstacles—to that party there are no impossibilities. The Independents of the days of the Commonwealth were but a small numerical party, but they had a great moral power [hear, hear]; they stood on a large basis, and they had the manliness to defend it; and so with the Dissenters of the present day. If they will but ally themselves with the truths which they profess, and regard the diffusion of that truth as conferring honour upon them, they may obtain great power and reputation; and it is that power and reputation which are for the welfare of their fellow-man. How have you been treated? Why, with the utmost derision and contempt. There is a little—I call it a very—little section of society to be found in upper places, and they persevere in speaking big things about religion, and the cultivation of the mind, and education, and all manner of subjects with which they do not show themselves to be very familiarly acquainted. They talk just in that style because they are legislators and make laws; they must needs lay down for us authoritatively all our opinions [hear]. Mr. Roebuck, the most wonderful authority to which the human mind can possibly defer in this world, speaks of the sentiments which have been presented by a large body, and sustained by a great power of argument, as sentiments that need not be alluded to, as no class of any importance entertained them! [laughter]. They need not the attention of senators, because they have not been entertained by men whose thoughts it is worth considering! Mr. Roebuck, perhaps, is a little more sarcastic than wise, and it is possible that he, like Mr. Macaulay, may have a few questions put to him which will be awkward enough to answer when he goes down to Bath. I advise some of these statesmen who suppose that they have so strong a hold upon the affections and sympathies of constituencies not altogether to trifle with their opportunities or their power. It is possible that they may mistake their extent. It is just possible that a mistaken sentiment with regard to a party who have done the Dissenters some service in times past, has enabled them to occupy a seat in the House of Commons, as representatives of constituencies, or as stop-gaps to keep out something worse [laughter]. Now, as to the next general election. I remember the agitation about Maynooth. I remember the resolutions to which some parties pledged themselves on that occasion, but I verily believe that the eyes of the Dissenters have now been thoroughly opened. I believe the time is come when they perceive, that not only their own interest suffers, but the cause of truth must suffer very considerably from their further devotion to the political parties of the day [hear, hear]. Everything now depends upon our making a moral impression on the legislature; and, as it is very possible that there

are persons here from all parts of the kingdom, and persons who may be influenced by the views which may happen to be thrown out this evening, I will earnestly suggest to them the importance of looking at the question of the next general election, not as a question affecting an isolated and particular case and interests, but as a question affecting truth and religion, and especially that truth with which the Dissenters are identified [hear, hear]. If ever we begin to enter into a calculation as to this particular place or that particular place, if ever we inquire what will become of truth in a certain place, at the election, depend upon it we shall be mystified. But if we only take the truth abstractedly, and look at it with a view to the final triumph of the principles which we hold dear, then I think the calculation at which we shall arrive will be exceedingly plain. The fact is, there has been a class of men who have thrown peculiar and gratuitous contempt upon the principles which we hold dear, principles which we identify with the spirit of the kingdom of Christ. How ought we to rebuke them? It is vain to protest by petition [hear, hear]. It is vain to go up with memorials. There is but one mode in which we can reach the heart and ear of all those occupying seats in the legislature, and that is by exercising our franchise in accordance with our principles [hear, hear]. We are bound to do this. None of your half-and-half pledges. None of those pledges or agreements from a member which would simply call upon him to withhold his support from any proposition to appropriate the public monies [hear and cheers]. By taking this course, we just swamp our principles again; we do not put our main principle forth in that light in which it will be intelligible to those who occupy the high places of society. They look at it as they ought to look at it in such a case, as a mere question of taxation to our minds. On the question of more or less, whatever may be their opinion in reference to further propositions made to them for the endowment of this or the other sect, being put to them—they will not understand what principle it is that we want to carry to final victory until we take that principle with us to the poll-booth, and give it full and forcible expression by saying, "Hear! This is our motto, and we nail our colours to the mast" [cheers]. Let us have no pottering in this affair. If we are to do this work at all, depend upon it we must do it after a manly fashion. The sooner we come to this the better. We shall have to come to it at last, and whenever we do come to it, we shall have to pledge ourselves in antagonism against the aristocracy of society. Let us brace ourselves for the contest now. Let us teach men, by the ejection of some sixty or eighty, or one hundred Whig members from Parliament—simply through our standing aloof—that there are, at all events, some few men in the world who regard principles, that are not to be tossed about with derision and disdain in Saint Stephen's Chapel [great laughter]. They want rest. They want time for literary pursuits; that would be far more pleasant to them than office, which has no attractions, of course, for a literary mind [laughter]. Give them then an opportunity of studying our principles, and of studying them in the quiet of their own closets, instead of in the turmoil of the senate. They make much more rapid improvement there than they can do in Westminster. We shall keep them out of considerable temptation to blind our eyes with prejudice if we only send them into the cool of the country [hear]. Let us do our part, showing them that there is something to which we feel a devoted and everlasting attachment, and when once they are convinced that we are in earnest, depend upon it their conversion will be pretty rapid, somewhat more sudden it may be than will be much to their honour, or to the principles which they profess; but still the result will further the great end which we have in view, and will give an immense accession and impulse to the progress of the cause of Anti-state-churchism [cheers]. And now for a moment or two, let us remember that our course of duty lies in action, not speaking, or mere excitement: not in taking counsel merely, not merely in committee work, but in doing and fighting when we can. Where we have an opportunity to record our vote for the separation of Church and State, let us do it—do it in the face of any amount of scorn, and though we should make but a "ridiculous minority." But if that opportunity is not afforded to us, let us take the course which becomes us as men on behalf of those principles which are not to be treated with assault and contempt. Let us stand by and leave the politicians to fight it out. Let the Whigs, Tories, and Philosophical Radicals have their contentions one with another. Let them fight till they are exhausted, and we will stand out in the meantime. That will be a very easy and a very inexpensive contest. It will not cost us much to stay at home, and not give our vote to this or the other member; but what will be the result? This course will carry more dismay to the hearts of both parties than anything which Dissenters have ever yet attempted. Lord John Russell and Sir Robert Peel will blanch before the coming storm; they will say, "These men are beginning to be in earnest; they refuse our money; they break off our alliance; they actually for the time disfranchise themselves, rather than betray the principles which they suppose we have insulted; it will not do to provoke them further; we must at all events be careful lest we trespass any further on their principles." Possibly, very possibly, facilities will tend to further the relationships of party to party, but put a powerful representation of our opinions in the legislature; if we but bide our time in a peaceful way, you may rest assured, that at no very distant period we shall see the accomplishment of that upon which we have set our eyes and our hearts—the complete liberation of religion from all parliamentary control [great cheering].

Mr. H. VINCENT having been loudly called for by the meeting, came forward to support the resolution. After eulogizing Mr. Miall as a gentleman to whom the movement had, more than to any other man alive, been indebted, he said the question, after all, came to this, whether they were prepared, as citizens to play their proper part at the coming election. They had too long acted upon the principle of expediency—they must not adopt that principle any longer, but proceed, at all hazards, until they had compelled the Government to

confine itself, in religious matters, to its own legitimate sphere of action. No Government had a right to interfere with religion, be that Government a democracy, an aristocracy, an oligarchy, or a monarchy—he cared not what might be its nature, it had no right to interfere with the great question of religion [cheers]. They must not rely upon the mere tempestuous shouts of public meetings. It would be in vain to applaud if they would not act. Statesmen understood the value of their plaudits, and, having cajoled them before, they would attempt to do so again. Already were the Legislature speculating about the treachery of Dissenters, and Parliamentary men were hopping from twig to twig. He hoped that many of them would hop the twig in the right direction [laughter], not asking how things looked. Some of them recommended the Dissenters to confine their efforts to three or four boroughs—to put forward Edward Miall, John Burnet, Dr. Price, or any other of their friends who were capable of struggling for their principles. They were appealed to to consider the monetary interests [laughter] when they talked about withholding their votes; and, if you mention religious freedom to them, they fly off to cotton or corn. If you talked about questions of conscience, they would go at once to the treasury [laughter]. The Parliamentary view of a conscience was a most extraordinary one. It was very much like the Parliamentary view of the Church, which was that it was something got, and something to be got [laughter]. It had nothing but what related, in fact, to temporalities and dignities. He was happy to tell the meeting that there was a large mass of the working-men who would never record their votes for the Whig party; and that there were many Radical electors who would sympathize with the Nonconformists on the subject of religious liberty. As to a Tory Government, what kind of Government was it to be? Should they have Peel back again? He apprehended that such an event would not be much worse than having Lord J. Russell [laughter]. Should Bentinck come into power, such an event as that could never strengthen Churchmen nor the aristocracy. The party newspapers, too, were endeavouring to influence their conduct. They must not be guided by them, but must pursue their own steady course upon their own principles. The speaker concluded with an eloquent peroration on the bright prospect of eventual victory which might be expected from pursuing the course recommended by the resolution.

The resolution was then put and carried.

On the motion of Dr. BEWGLASS, of Dublin, seconded by Mr. WILLIAM JONES, a vote of thanks was given to the Chairman, who briefly acknowledged it, and the meeting then separated.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The fourteenth annual meeting of this Institution was held at Finsbury Chapel, on Monday evening, the 3rd inst. The attendance, we regret to say, was not very numerous. The chair was taken by Thomas Challis, Esq., Alderman and Sheriff.

The proceedings having been commenced by singing, Mr. BAYNES, minister, engaged in prayer.

The CHAIRMAN then rose and said: We are assembled this evening at the annual meeting of the British and Foreign Sailors' Society. When I remember how enthusiastic we all are in thanking the officers of our navy for all the distinctions they have brought upon themselves and upon their country, I cannot think that we are properly discharging, by anything we have yet done for sailors, that debt of gratitude we owe to them. It is impossible not to think of them without remembering, that they are far removed from our observation—that, whilst every other object of benevolence presents itself more frequently to our attention, and its claims are advocated in all the variety of forms which are likely to make their way to our feelings, our affections, and our hearts, yet, somehow or other, there is a something about the sailor and the Sailors' Society which seems not to mingle with the claims which meet with so ready a response from the British and Christian public. It is not for me to state the reason of this. I cannot account for it. The more I contemplate the character of our sailors, their number, their influence for good or for evil; when I think of the temptations to which they are exposed—far greater than those of any other class—that all that is vile and wicked seems to concentrate its power, and to exert its influence upon the sailor, we cannot suppose an individual in like circumstances, I am sure, without binding ourselves together to rescue him. The neglect of seamen must arise from the fact, that we do not consider their circumstances, we do not see the mischiefs to which they are exposed, and the misery which they constantly suffer in consequence of it, or we should be more ready to support their cause, and more unanimous in the supply of those funds which are necessary to carry it out more triumphantly. I have had an opportunity during the last year of seeing something of the misery of sailors, arising from that temptation to which they are exposed by persons inclined to plunder. Several have been brought before the magistrates of the city of London in a state of intoxication, and we have found that generally their pockets have been empty; and the little history that has been told of them has shown that, within a week or eight days, they have left their ships with from £20 to £80, of the whole of which they have been deprived in scenes of dissipation which it would not be here proper to describe [hear, hear]. But I feel relieved upon this subject. I see gentlemen who will enforce these claims in a way much better than I can do. I cannot, however, help thinking that, few as are the numbers collected on the present occasion, we can do yet more than has been done for the Sailors' Society [cheers]. It cannot be that there is not a sufficient interest in the subject; it cannot be that we are excited for every other object at home and abroad; but our benevolence grows cold when we think of sailors; it cannot be that we believe that they are the most influential class of persons in society. At the present moment, the very means which they collect for their support, amidst hardship and sacrifice, goes to the support of a class of persons in crime who are dangerous to the

community. I conceive, therefore, that, in supporting this cause, we are not merely paying attention to our sailors, but cutting off the resources of parties who live for mischief, and who inflict upon our seamen the greatest possible evils [cheers].

The SECRETARY then read the Report:—

It commenced by adverting to the deaths of the President—Lord Mountsandsford, one of the Vice-Presidents—Admiral Young, and the late Secretary—Mr. C. J. Hyatt, jun., to whom it paid a high tribute of respect. In the port of London, the Society had secured the services of two valuable Welsh preachers, who continued to pay weekly visits to the shipping belonging to the Principality, and conducted services in their vernacular tongue. One agent, the Rev. Carl von Bulow, had been engaged to visit foreign seamen. During the year he had visited 639 vessels of various nations, selling 44 New Testaments, and 7 Bibles, and distributing 4,345 tracts. The Thames Missionaries had carried on their labours with great success. By their combined agencies in the port of London alone, 8,785 visits had been paid to vessels from almost every part of the world; 640 meetings had been held afloat, at which 11,474 sailors had attended; and 295 services had been conducted on shore. The attendance of sailors at the sailors' church had been encouraging; 6,740 visits had been paid to that sanctuary during the year by seamen out of an aggregate attendance of 17,262 individuals. The Directors regretted that they had not yet been able to obtain a suitable agent to visit the sailors' lodging-houses. Thirty additional loan libraries had been furnished to vessels bound to various parts of the world; and 48,000 tracts had been put in circulation in London alone. The following statement was made by the master of the Boys' Day-school:—"In presenting my Annual Report of the Boys' school connected with your Society, under my tuition, I have very great pleasure in stating that the school is in a very prosperous condition. The number admitted during the past year has been 127; about 120 have left during the same period, from the usual causes—viz., death, removals to a distance, and several on account of going to situations. Very few continue at school after their eleventh year, as their parents are generally so poor, as to require their small services to aid them in supporting the family, as soon as their efforts are available for that purpose. The average number on the books during the past year has been 120; and the attendance 90 in summer, and 80 during the winter. The number of scholars admitted into the Girls' school was 152; left during the year, 154. The Sunday-school had recently declined, in consequence of the severity of the weather. From all the outposts of this country the most cheering intelligence had been derived. With regard to Foreign operations, the directors lamented that the low state of the finances had prevented them from appointing chaplains in many important and much-frequented ports. The Rev. J. K. Stallybrass had, however, been appointed to Cronstadt, in Russia. Among the donations received by the Society was £20, which Her Majesty had ordered to be paid to it in the name of the Prince of Wales [cheers].

From the Treasurers' accounts it appeared that the total receipts of the Society during the year, including a loan from the bankers of £100, amounted to £2,128; the expenditure to £2,044 19s. 8d.; but there were various outstanding claims, leaving the Institution £96 13s. 2d. in debt.

Mr. D. KATTEBS, Baptist minister, rose to move:—

That the Report, an abstract of which has now been read, be adopted and printed, and that the following gentlemen constitute the Office-bearers and Board of Direction for the ensuing year, with power to add to their number. [Names read.]

I cannot move the adoption of the Report which has now been read, without adverting, though but briefly, to one or two of the facts and incidents which it records. Touched by the destroying hand of death, three of the pillars of this Society have gone to decay. This, in itself, is no uncommon circumstance; but, common as it is, methinks departed worth should not be suffered to pass away without its tribute of admiration, and, above all, its lessons of instruction. I would not introduce into this meeting any topics peculiar to the pulpit, yet the recollections of Lord Mountsandsford, Admiral Young, and Mr. Hyatt, to say nothing of other less distinguished names in connexion with this Society, may justify, even here, a moment of solemn reflection. Societies like that whose interests we are met this evening to promote, are changeable with regard to the individuals of whom they are composed, but yet they are immortal in themselves. They live through all these changes; the ranks of the Christian army must be, however frequently they may fall, replenished, and they are replenished. Although men are perishable, truth and principle are eternal. The cause of Christ flourishes even over the ashes of its noblest and most distinguished supporters. These Societies seem to me in this respect to resemble the ocean, which you contemplate as the sphere of your exertions; which, though it is being continually robbed by exhalations, yet from day to day receives back again, pouring through ten thousand channels new contributions, by means of which, through all its continual losses, it abides for ever undiminished and unimpaired. Or to change the figure for another that may be yet more appropriate, those societies composed of such a mass of individuals, whose places, as fast as they disappear, are filled up by others, remind one of the description that Milton gives us of angelic nature, in the war between Michael the archangel, and Satan the leader of the infernal hosts. Nature, through which even the celestial sword may pass, but which cannot inflict a wound upon them—

All heart they live, all eye, all ear,
All sense, all intellect.

And thus it happens, that though you suffer loss upon loss, stroke upon stroke, the cause still lives and the work still proceeds, secured, as to its existence, its progress, and its success, by the promise of Him who says "Lo I am with you," let who may die. "I am with you always, even unto the end of the world" [cheers]. Permit me to congratulate you, Sir, in the name and on behalf of this Society, upon the very considerable degree of success which, according to the most interesting Report, the adoption of which I move, has crowned your exertions. I will say nothing of the satisfactory state of your finances, although in these days of insolvent committees, a balance-sheet that does not show a very large debt due to the treasurer is something very much like a black swan [laughter and cheers]. But passing by this, I would direct attention only to those numerous and most interesting details to which we have all listened, and of which, if they had been much longer protracted, none of us, I am persuaded,

would have tired. We not only have to contemplate numerous stations; we not only love to see the ramifications of this Society extending far and wide; and we not only see wrapped up under one name, a Sailors' Bible Society, a Sailors' Tract Society, a Sailors' Sunday-school, a British and Foreign School Society, a Sailors' Christian Instruction Society—all societies for the interest and advantage of the sailor, wrapped up in, and comprehended under, one title; but we have to contemplate delightful specimens of that success which in all these departments have attended the labours of the committee, and which may surely justify us in laying to heart the encouragement and the instruction of Scripture, "Thank God and take courage." I do believe that the sphere of labour over which the operations of this society extends is a field of labour eminently promising, and calculated to repay most abundantly all the zeal and effort that can possibly be expended upon it. There is much in the very character of a British seaman, full of generous impulses, whose very vices are none of those of a mean and sordid kind, and whose virtues are of the most genuine and thorough English character that it is possible to conceive—I say, there is much in the very character of a British seaman that demands a good word from every one of us [cheers]. Rough and repulsive as the sailor appears externally, yet he carries his heart with him in the right place [cries of "hear, hear," and cheers]. He is a stranger to duplicity, and malice, and deceit, of every name, and he is ever ready to exercise the self-denying sympathies that might put to the blush many of those more refined classes amongst us, who, although surrounded with all the potent influence of moral cultivation, do, nevertheless, bring forth no such fruits of righteousness and of generosity. The sailor may be accessible to bad passions, but yet you know they may make a deeper impression upon him than that vessel, which is the sailor's world, makes upon the pathless ocean which it is continually traversing. I do believe that in such a character as this we have one of the most promising materials which we can possibly desire for the operation of Christian principle. And then, if we look still further at the sailor's opportunities for silence and meditation; if we think of his wearisome night watches that must, we should think, if he be at all given to thoughtfulness, beget solemnity and inquiry; if we think of the scenes of danger through which he daily passes; if we think of that intercourse which is mighty for either good or evil among all the nations of the earth, we cannot but contemplate that if it were possible for us to imbue such a body of men with the spirit and principles of Christianity, we should create a new agency in the work of Christ, that naturally, spontaneously, without any effort, would reach the whole world,—would make the Gospel touch and glance on every land, and would realise the apocalyptic vision of the mighty angel, flying through the midst of heaven, having the everlasting Gospel in his hand, the precursor of that glorious period, when they shall come from the east and from the west, from the north and from the south,—redeemed, and regenerated, and disenthralled, and prepared to sit down with Abraham, and Isaac, and Jacob, in the kingdom of God, to go no more out. But if we contemplate the good that might be wrought through the instrumentality of the seamen, it must be confessed that the reverse of all this is but too generally seen in the influence of our sailors. By their ignorance and their immorality, they carry infection through the world. They are, to a great extent, a moral pestilence, against which the nations of the earth have no protection or defence. They are the ministers of mischief,—carrying with them the seeds of evil; and especially when they land upon our Missionary stations, they furnish a most gross misrepresentation of the English character, which must go far to corrupt, to vitiate, and to destroy the influence of those toils and operations of Christian zeal which are the glory of our land. What a deplorable contradiction is there between the professions of the Missionary and the drunken revellings of his own countrymen. What can the heathen think when they see these two different pictures presented to them? I cannot conceive of a greater stumbling-block in the way of missionary success than this picture, which is thus presented by the very same nation, holding out, as it were, with one hand the bread of life, and with the other the worst passions of immorality—communicating, by one breath as it were, and by one act, the bane and the antidote—a fountain sending forth sweet waters and bitter, salt water and fresh. What can be a greater stumbling-block in the way of missionary success than such an exhibition as this—a false representation of our character as a people? Can we wonder if, struck with these inconsistencies, the effect upon savage minds should be something like that which was produced, according to the fabulist, upon the mind of the satyr, who, when he saw the traveller blowing on his fingers first to make them warm, and then blowing his food to make it cool, rushed out of the hut, and declared that he would have nothing to do with the man that could blow hot and cold with the same mouth? And whence proceed these inconsistencies? They arise from this simple fact—that British Christians have not, in spite of their various claims, given their seamen that attention which their position and their occupation demands. Although they owe to them most of the enjoyments and the embellishments of civilized life, yet, whilst they receive and enjoy these embellishments, they are not mindful of the men who toil and labour, and who suffer danger and deaths innumerable, in order that they may surround them with those adornments and luxuries. Surely, if we felt as we ought with reference to this important class of our fellow-men, almost everything we touch, we taste, we enjoy, would seem to call forth our prayers on behalf of those who go down to the sea in ships and do business in the great waters. Because these men live in a world of their own, distant from ours, surely this is no ground for negligence; and if it be admitted, further, that they are a class of men whom it is difficult to reach, they are so scattered abroad, and cannot be gathered together anywhere in very large companies, yet it must be acknowledged, that if a work is to be abandoned because it is difficult, we shall soon do nothing, and prove ourselves to be unfaithful stewards of the manifold grace of God. I trust the effect of this meeting will be to stir up

deeper interest in this Society; urging a kindlier feeling and a deeper sympathy for those who are so constantly engaged in struggles, dangers, and death for our comfort and convenience; and I would ask any who are cold and doubting, to look to the numerous Bethel sanctuaries, to look to the visitations, to look to the tracts, to look to the Bibles, to look to the schools which this society sustains, not only in this country, but promotes elsewhere, and then in the face of all these means of usefulness, stamped as they evidently have been in the past year with the blessing of Almighty God, with all these things let them withhold their sympathy and help if they can or dare [loud cheers].

The CHAIRMAN then announced that an important engagement rendered it imperative that he should retire. The vacant seat was then occupied by Mr. Jackson.

Mr. J. KENNEDY, Independent minister, in seconding the resolution, said: I do not think, Mr. Chairman, that either your predecessor or mine, in moving this resolution, has exaggerated our obligation to seamen. It is scarcely possible to be guilty of such exaggerations. To know all our obligations to seamen, we have to analyze every part of our own dress, to examine the comforts of our own table every morning and night, our tables themselves, and many of the other conveniences within our dwellings. For all of these, to some extent or other, we are indebted to seamen; though I do not say they arise out of a feeling of kindness—out of a feeling of benevolence towards their fellow-men. To seamen we are indebted for all these comforts, and it is our duty to minister to them in spiritual things [loud cheers]. Seamen, it is very true, are proverbially irreligious, and we need not wonder at it. If we remember the temptations to which they are exposed, and to how many of our privileges they are utter strangers we shall not be surprised to find that they are peculiarly irreligious. They are, also, peculiarly superstitious; nor need we wonder at this, that, situated as they are, they should hear the sound of unearthly beings in the wind, or see visions of unearthly beings on the wings of the storm; nor need we wonder that moved as these men are, by such passions, they should imagine those near that are far off. But is it our duty to do what we can for these men, at once to correct their irreligion and their superstition; and this we seek to do by acquainting them with the Gospel of the Lord Jesus Christ. That Gospel is the only means of reforming any human character, and it is the only means of reforming the seamen's character. It is the Gospel spoken with the simplicity and with the power with which it is evidently spoken to seamen by your agents, that will become the power of God to the renewing of these men. We seek the blessing of God in another way than some have sought it in connexion with the sea. William of Normandy came to our shores in a vessel which had been consecrated by the Pope, and the consecrated banner floated on the topmast, with a cross upon it to serve as a rallying point as well as excite the enthusiasm of his followers. We want to find the cross, not elevated to the topmast, not as an emblem, but to see it embalmed in the affection of the seaman's heart, and become the element of his very life [cheers]. Such is the religion which is propagated by the agents of this Society, and the labours of these men is such as must commend the labourers themselves in all who have paid any attention to the progress of this Institution. There is not a single part of the Report which has been read to night which might not be made the subject of many remarks. Go to the lodging-house if you will, to any sphere of action there spoken of, and you will find something with an interest of its own. The references in the Report to British operations, and to operation among foreign seamen in our own harbours, do possess peculiar interest. The ships of Tarshish and of the Isles must have carried from the shores of Judea, in former times, some measure of light into other lands, and from other lands has come much blessing to our own [hear, hear]. We have received some blessings incidentally, and some accidentally, by means of seamen. If the local records of any one of our principal ports could be searched,—if we could ascertain the results of intercourse with foreign countries—we should find much in them that is deeply interesting. I had occasion, some years ago, to make inquiries in reference to the introduction of the reformed faith which we profess into the north of Scotland, and I was very much struck by some facts that then came to light. I found that, as early as the year 1525, when the German Reformers had but just abandoned the wars, when, only two years before, Patrick Hamilton, for preaching the truth in his native country, expiated his crime at the stake—twenty-two years before, John Knox was called to the ministry of the Word—some scattered rays of light had insinuated themselves into the darkness of that land, and had excited the alarm of Rome's apprehension. How, and whence had they come? Aberdeen had for many years a port, with an extensive trade. Her seamen went to the continent—continental seamen came to her harbour—and by means of those ships the works of the heretic Luther, as he was called, had been brought into that distant part of our land. Alarm was created; one of the bishops wrote to James V., and he wrote to the magistrates and sheriffs to make inquiry into the matter, to ascertain how many had been affected by these heresies, and to use all manner of diligence for their extinction [hear, hear]. I doubt not that similar records might be found at almost every port; and this leads us to anticipate, that similar good may issue from these operations among British seamen, in this and other ports. We are accustomed to go with our seamen in imagination; and I have sometimes endeavoured to conceive of the amount of wealth which is afloat at any period in British vessels on the sea of this wide world. I begin with North America, stretch along the entire coast of that country, including the West Indies. I go to the islands of the South Seas. I come by Australia and by China, sweeping along the coasts of India and Africa; and, when nearer home, I turn into what was the great sea of the ancients, but which is called the little sea of the moderns—the Mediterranean—in the harbour of which a large number of British vessels is found. I return, sweep the coasts of

Spain and France, pass on to the various states of the continent, back by Norway and Sweden, and endeavour, having traced this immense journey in perhaps a few minutes, to imagine how much wealth is in the vessels that traverse those seas. But if I am baffled in imagining the amount of pecuniary wealth, I am much more baffled in imagining the amount of wealth that is embosomed in the seamen themselves [hear, hear]. Rich are their cargoes; many around ourselves at home are dependent on them; but there is no wealth in these vessels equal to that embodied in the men who navigate them [cheers]. We may open the bosom of the earth, and tear out its wealth; but, if we neglect that which is found in humanity itself, we are doing what God must frown upon, and neglecting to do what God will bless. When we take large and extended views in reference to this subject, the question occurs, What can be done? Very little; but let us do at least as much as a poor highland widow did in former times, who lived in one of those creeks which indent the western coast of Scotland. Had you entered that creek many years ago, you would have seen at the end of the bay a small lamp suspended in the window of that poor solitary one. She had lost her husband, who had been drowned in that bay in a dark night; and from the hour of his death to that of her own, she suspended her lamp in her little window, not, indeed, to illumine the bay, but to tell the mariner where he was [cheers]. We may do this if we do nothing more; if God has given us but a rushlight, let us hold it up, that we may guide some bewildered soul to a port in which we shall welcome him as the companion of our safety in the day, and through the grace of our Lord Jesus Christ [cheers].

Mr. J. J. FREEMAN, Secretary of the London Missionary Society, said: I did hope that this chapel would have been crowded to excess; and I would suggest to the officers of this Institution, whether it might not be of service another year to select as speakers some of those captains, mates, and seamen to whom reference has been made in the Report, and who could not fail to excite an intense interest on behalf of this Society. I rejoice, however, in having this opportunity of offering the expression of my cordial attachment to this noble Institution, my deep conviction of its extreme importance and value, and my earnest desire for its advancement and prosperity. I express this the rather and the more chiefly on the ground of my own official connexion with another Institution, formed for the purpose of diffusing the Gospel throughout the world; I mean the London Missionary Society [cheers]. There is a close link between this and all other religious institutions. Our object in the London Missionary Society is a great and glorious one; but how shall we accomplish it without that class of men which this Institution is designed to benefit? We must have our seamen. True, it is, that Lieutenant Waghorn devotes himself to overland methods of carrying on intercourse with different parts of the world; but after all the arrangements he has made for reaching India, China, and other countries, we have still every now and then a bay, or creek, a channel, or something of the kind, which no skill can annihilate, and which can only be crossed by means of our sailors [cheers]. Our Societies must be dependent to a large extent on the engagements and enterprises of our noble-minded seamen. We do well, therefore, to consider the strength of their claims on our Christian sympathy, labour, and effort. As such, I rejoice in the opportunity of commending to your attention a resolution like that I hold in my hand. I know that the apocalyptic vision has in it a great deal of beauty and force, that the angel is represented as flying athwart the heavens to carry the Gospel to all nations, and kindreds, and tongues. But after all, what is the stern reality of the matter? What are your missionaries but your angels?—for as messengers of mercy, the name properly applies to them. If it be intended to represent disembodied spirits about to fly through the heavens, sustained by the wings of love and kindness, without being borne down by the weighty pressure of flesh and blood and bones, then the representation is not correct. I am glad to see a brother on the platform, who has come from distant lands, who is devoted to the interests of seamen to a large extent, and who will be some proof that there is something tangible in blood and bones, and that he cannot fly through heaven sustained only on the wings of love and mercy. We must, then, have our vessels and our seamen [cheers]. I sympathize with the expressions already uttered, that seamen are a noble race of men. I love to look in the face of a sailor, it does an Englishman good [cheers]. I always feel that there is a frankness, a candour, a truthfulness, an honesty, and an amount of intelligence about the man when we meet him [hear, hear]. We have lately had some strong proofs of the noble-mindedness of these men, and I advert not to British seamen only, but to foreign seamen also. God grant that we may never again come into conflict with them [cheers]. I refer more especially to the loss of the steamer Tweed, and to the generosity evinced by a captain and crew that risked all things to rescue the sufferers, and their nobleness of mind in not being willing to receive mercenary remuneration [cheers]. Allow me to refer to an event in the history of my own life. When on the shores of Madagascar it was my affliction to lose my then only beloved son. I was about to embark for the Mauritius, and we were on board a French vessel when my boy died. We had to carry him on shore and bury him in the bushes. I found the carpenter and the men most sympathizing. They prepared for me a little coffin, and went on shore and buried my boy; and when I got back and offered them a trifling remuneration, not an atom would they accept [cheers]. They expressed for me and with me their kind-hearted sympathy, and almost felt aggrieved at the thought that I had deemed it necessary to make them any little remuneration for their trouble [hear, hear]. Such is the class of men for whose benefit this Institution has been formed; and need I say, that on the efforts of British Christians, seamen have special claims from the uniqueness of their position. If we were to turn to those several points alluded to partly in the report and partly by the previous speakers, we must all feel confirmed in our conviction, that sailors have special claims, on all grounds, on our sympathies

and efforts. Look to their danger of a physical character: how often they are suddenly called into the eternal world. Looking to their moral danger, they are everywhere exposed, being cut off from those associations and moral preservatives by which we are surrounded with our wives and families. They are thrown upon themselves in far distant lands, beyond the eye, and ear, and influence, of Christian sympathy, care, and kindness [hear]. They have, therefore, a deep, strong, and lasting claim upon our efforts. It is true that we do not feel enough for them, or respond to the sentiments which have been already expressed to-night, and how to get up the proper feeling on their behalf is the practical difficulty before us [hear, hear]. Among the means of awakening some interest, allow me to suggest the wide circulation of the beautiful Report to which we have listened. I should like a copy to be sent not only to all our ports, but placed as far as you can in every vessel that goes forth from our country. That will secure a considerable amount of attention, and I trust the Divine blessing will attend the reading of those details which show what the grace of God has done in the conversion and sanctification of some of those who were amongst the worst, but have now become the brightest and the best. The resolution which I rise to move is as follows:—

That this meeting, cordially sympathizing with the Society under the repeated bereavements it has sustained by the decease of the late venerated President, one of its respected Vice-Presidents, and its late beloved Secretary, would here record the high esteem with which a deep sense of the worth of their characters caused the departed officers of the Society to be universally regarded; and would moreover express its earnest desire that the Divine blessing, descending in large measure on their successors in office, may greatly promote the glory of God, and further the great objects of the Institution.

Your late Secretary was a man greatly loved, honoured, and revered. He came from a right stock [cheers]. He was a man of devoted heart, intelligent, earnest, and comprehensive; and I trust that God will raise you up another eminently qualified for that office. It is sometimes not a light duty to have to sustain the office of secretary—[cheers]—and for myself and my brethren sustaining that function, I would say that we throw ourselves upon the kindness and sympathy of friends, and earnestly pray to God for his blessing.

Mr. C. PREST, Wesleyan minister, in seconding the resolution, said: I have great pleasure in aiding, in any way I can, the great work in which we are so happily and usefully engaged. I think there are very important lessons taught us to-night, by the bereavements which you have been called to suffer; for I think the loss of such men as those referred to in the resolution, must not only be regarded by us with regret, but as a fair occasion to learn, what sometimes we are very slow to acquire, a lesson of entire dependence upon God in such works as these [hear, hear]. I never sympathise with persons who, whilst they profess an entire dependence on God, are disposed either to overlook or to undervalue human agency, and especially sanctified agency of the sort to which we now advert. But I am equally of opinion that we very often, especially at the outset of a society like this, find some persons so very useful, so well adapted to the circumstances in which Divine Providence has placed them, that we, perhaps, release ourselves thereby of some responsibility, which we ought to feel, and are led to rest too much upon their efforts, to expect too much from their agency. God Almighty takes care to teach his church the vanity of all these things; and I am sure that no man who has a personal acquaintance with the discipline of God will fail to recognise seasons when, in his own unwillingness to depend upon Almighty God, he has been subjected to a kind, yet, in the feeling of it, a severe chastisement. There is a perverseness in us, and, rather than rest upon the arm which is immovable, we will build up something between it and our dependence that is only washed from us by repeated storms [hear, hear]. However, when any society is brought to the recognition of the fact that, whatever agency we possess, whatever good opinion we may stand in before the public, whatever kind of agency we may employ, or however great our success is or may have been in past times, when we are brought to look to him for continued success, Almighty God will then put us in possession of elements of strength far greater, and better adapted for evangelical purposes, than any other. Now those excellent friends, called from their labour to their reward, deserved well of the Society when they lived, and they deserve to be embalmed in our most affectionate remembrances now that they are departed; and, though we do not pray for the dead, we may be allowed to pray that we may have grace to follow their good example, that with them by and by we may be made partakers of the everlasting kingdom and glory of Christ. Your late excellent Secretary I knew more immediately than either of the others, and his venerable father also. I frequently had the privilege of occupying their pulpit at Shadwell, when I was more immediately connected with congregations in the eastern part of London; and all that is said in that Report of Mr. Charles Hyatt is true. He was a simple man,—by which I mean not a weak man; but there was that right-hearted and straight-forward behaviour about Mr. Hyatt which inspired confidence and produced affection wherever he came and was known [cheers]. While we are called to mourn the loss of those friends, we may learn the lesson of carrying on this Society to-night, and for the future, simply in trust on the blessing of Almighty God. A Society like this was never more necessary than at the present time. The claims of seamen cannot well be overated. I sympathize in all that has been said of the character of seamen; but we want these noble men sanctified to God [hear, hear]. There are some persons who, while they come under the influence of religion even, must have a great deal of its influence over them to make them noble; they appear to have a littleness about them that nothing can enlarge. But if Christianity were to operate fairly upon the material that we have in our sailors, we should have all that is noble, and much which, as men of the world, some of us used to admire in their naval prowess, sanctified to the spread of Divine truth. The debt due to seamen has never yet been fairly stated. There is a mighty debt due to this class of men from the nation. Has it occurred to you to inquire into the great number of seamen who were impressed during the late war? I should like to be fur-

nished with the statistics of that matter if they could be obtained. There was a very great reduction made in their wages, when they were taken from merchant-vessels and placed on board men-of-war, and consequently they suffered great losses. Take the loss of the individual, and multiply that by the number of persons so placed in disadvantageous circumstances, and then you may learn by a pecuniary view of the case, how much we owe to that class of men. What have we done for them in return? There is Greenwich Hospital,—a noble institution, the Dread-nought—a noble institution; but, as a nation, whether we take its inhabitants individually or collectively, there is a mighty amount due from us to that class of men. There are many other modes of looking at this question. How much of the security which we now possess do we owe to these men? This nation is pre-eminently a maritime country—safe, because, it is a maritime country—and this we owe to our seamen. Take a more peaceful view of the question. Look through all our domestic comforts, and then say how much do we owe to seamen? What is the great characteristic of this city? Why its commerce? How much does commerce owe to seamen? I should like to know how much commerce has contributed to seamen? [cheers.] Nothing worth the name. I know what the commerce of the world is—one of the most selfish things in it. There are bright examples of individual men, but the whole element of commerce is one that, instead of expanding itself, draws itself inwards to the point of man's own interest [hear, hear]. The commerce of this city, this nation, and the world owes much to seamen, and, by-and-by, I trust, it will be more sanctified to all religious purposes than hitherto has been the case. It is declared, that holiness to the Lord shall be written on the bells of the horses. We have a noble inscription, honourable to the pious intention of those who placed it there, on the front of the Royal Exchange; and when a similar inscription shall be written on the fleshy tables of the hearts of merchants, we shall see a great extension of Christianity, and one of the first duties that sanctified commerce will pay, will be that debt which it owes to our seamen [cheers]. I was much pleased by the illustrations given of individual effort in this cause. I am afraid that in our public affairs, we go too much into general ideas. Some persons get a notion that they have a general idea when they have got none at all; and a general idea that overlooks all particulars—is that nothing? [hear, hear.] I should like to take one seaman, with all the capabilities of his nature, exposed to the most abandoned of the classes that can be found in this city, and classes of the most disgusting panderers of every vice—take him in the first stages of degradation, and what have you? A mind that must exist for ever, a mind capable of exhibiting Divine impressions—a mind capable of being created anew in the image and likeness of God. You have a physical nature, dignified by the incarnation of the Son of God—a physical nature in all its low and disgusting degradation, capable of being raised up, and made like the glorified humanity of our Redeemer [cheers]. Think of his neglects, of the awfulness of the temptation at which persons in this city too much connive, because there is not a voice heard that would tell upon them as it ought. All this wants to be dragged out. People say the details are too disgusting to permit this; but I have no sympathy with that kind of sentimentality; for that which our fellow-men suffer we ought to listen to [hear, hear]. I have no notion of turning away from suffering and degradation, and saying that my feelings are so refined that I cannot look at it [cheers]. If we take man individually, and apply all religious teaching to him, and think of the purchase of the Redeemer's blood, we shall form a general idea out of these particulars that will be far more influential, and far better than any crude one that we may form when talking about the mass. I want to bring the full weight of individual responsibility to bear on my own mind. We want, in our religious duties, the spirit of the good woman who placed her candle in the window to do what she could to illuminate the bay [cheers]. There was great consistency in doing that. It was all she could do. Had she possessed the ability she would have erected a light-house; and we are to recollect that the sinner will not merely be punished for the amount of mischief he has done, but for the amount to which his principles would have led him, if God had not restrained him; so, on the other hand, there will be the reward of grace through our Lord Jesus Christ, not for the absolute amount of good that a man has done, but for the noble purposes of his heart, limited only by the extent of his capacity [cheers]. It is easy for persons to say, "Oh, that we could convert the seamen, or convert the world!" and there rest. Let the parties develop a readiness to do all this by doing that which God enables them to do, in the way of prayer, of good example, and of pecuniary contributions. Sure I am that this Society deserves well of the Christian public. Its operations are useful, and its expenditure exceedingly moderate. I will not, however, dwell upon that, because there is danger of injuring Societies by being too economical; but a large amount of work has been well done, and done at comparatively little expense [hear, hear]. I am sure your Missionaries are self-denying men. Saying that they deserve all that they get from this Society, is saying nothing at all. Labours, such as those in which they are engaged, deserve still greater encouragement. You bring the Gospel to bear directly on the soul; and my notion is, that its excellence consists in not waiting till a man is lifted up part of the way out of the horrible pit, but it goes down to him wherever he is, and endeavours to place him where he should be. I have great pleasure in being here to second the resolution, which has already been read [loud cheers].

The resolution was then put and carried.

Mr. HENRY RICHARD, Independent minister, rose to move—

That this meeting, having heard with satisfaction and approval of the vigorous efforts put forth by the Directors, in the appointment of agencies to meet the necessities of Welsh and foreign seamen visiting the port of London, and of seamen frequenting the port of Cronstadt, in Russia, resolves to sustain them in their enlarged operations; thus encouraging them to proceed with the great work of bringing the seamen of all nations under the saving influence of the Gospel of Christ.

As Wales is my native land, the home of my childhood, and the place of my fathers' sepulchres; and as the Welch is my mother tongue, whose tones are associated in my mind with all the fondest and freshest remembrances of my early days, it does afford me pleasure and pride to stand up on any platform in this metropolis to advocate the cause of her sons; for though I have been separated from that country for many years, I can yet apply to it the language of the northern bard—

"Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! what immortal hand
Can e'er untie that filial band
Which binds me to thy rugged strand?"

[cheers]. But the particular point to which the resolution invites the attention of the meeting is, the vigorous effort put forth to meet the necessities of British and foreign sailors visiting the port of London. I think this is a most wise arrangement, not merely to impart religious instruction to the utmost possible extent, but to do so in their own native tongue. None but those who have been transplanted from their own country, and learned to speak in another language can at all appreciate the singular power which a man's mother tongue can exercise over the heart when, after years, he listens to those tones. It will convey a quicker and more intense feeling than the most refined language that the world ever knew apart from these early associations connected with the remembrance of its accents and tones. I will give an instance that occurred within my knowledge. Some years ago, a poor countrywoman who was very ill, in fact dying, in the last stage of consumption, sent a messenger to me, saying that she was very desirous to see me and have some conversation with me. I went and found her extremely low in body, and exceedingly dark and ignorant in mind; for although in her childhood she had been religiously instructed in her native land, yet when she left to come to London, she fell in with worldly associates, so that she had neglected all religious duties, and had almost forgotten her early training. The consequence was, that when I attempted to speak on spiritual matters I found, as we often do, when we assist persons on their death-beds, that it was difficult to get any hold upon her, or to grasp her attention. All I said was assented to in that cold formal manner which convinced me that it reached neither her understanding nor her conscience. I discovered that she had so far forgotten her native language that she was not able to converse in it, neither did she fully comprehend me when I spoke in Welch. Yet I felt that there must be a string connected with the early associations of her life, which, if I could touch, could not fail to vibrate in her mind and heart. I thought for a moment, and then it occurred to me that if I were to repeat some old familiar Welch hymn, which I knew had been taught to the children in the Sabbath-schools in Wales, and had been familiarly known to almost the whole population, it might have some effect. I did so, and repeated two lines of a beautiful Welch hymn. The effect produced by these words was singular. Her pallid countenance became flushed, her eye, before glazed and marbled, now became suffused with tears; she stretched out her emaciated hand, and exclaimed, "I know that hymn; it was taught me by my grandmother, when a little girl in Wales;" and she took up the words and repeated them [hear, hear]. This is an instance of the way in which native language can awaken feelings that have been lying dormant for years. With regard to the Welch sailors, I may say, that it is scarcely possible for a youth to go from Wales to sea without carrying with him the elementary principles of Christian truth; for so widely diffused is the ministry of the Gospel throughout the whole extent of that land, and so admirable is the machinery of Sunday-school instruction, gathering the whole youthful population of the country, that it is scarcely possible for any one to leave the Principality without bringing with him the grand elements of spiritual and evangelical truth. But what chance has a youth when he goes forth and leaves his native land? Wandering over the world, come where he may, he never hears a word spoken in that language which is most familiar to his ears. Is it a wonder that the impression made on the individual's heart should be greatly obliterated? And what is the best means to prevent it? The means taken by this Society. Let one of his countrymen, familiar with his language, meet him as he lands from a long voyage; let him speak his own tongue, and there are at the bottom of his heart reminiscences, connected it may be with a mother's love, at whose knees he bent to lisp his infant prayer, or connected with the grey-headed father who was wont to bring his family to the altar and commend them to God, and the probability is that these associations will be again revived, and it will be found, that amidst all the chequered vicissitudes of a sailor's life, there has been left something which may be still awakened if he is spoken to in the language familiar to his children [cheers]. Go on, then, in this noble enterprise, and I do trust that among the results that will appear on the great day of account you will find that Welch sailors and Russian sailors, sailors from all the nations of the earth gathered together to unite in raising that anthem of gratitude and love that will swell within the aisles of the celestial temple, where all the dialects of human language shall be lost in the one universal language of heaven, in that new song of Moses and of the Lamb, in which all the family that has been scattered abroad, gathered together in one shall then unite. It may then turn out as the result of your agency, so wisely applied to different nations in their own language, that there will be gathered from all people and nations and kindreds and tongues many who will join in the anthem of praise to Him who loved them and washed them in his own blood [loud cheers].

Mr. J. BOAZ, missionary from Calcutta, seconded the resolution, but from turning round to the Chairman, and closing most of his sentences in a whisper, he was to a great extent inaudible. We understood him to say: When I first went to the East, with the exception of one small boat, there was no effort made for the seamen of any nation; but now in Calcutta we have our Sailors' Home (partly supported by the Government), a Bethel chapel of large dimensions, and other means for benefiting seamen. You have many links of con-

nexion with Calcutta, but you require another, and that is—a European agent to labour among the seamen there. If you will send us one, and raise £100 per annum, we will provide an equal sum [cheers]. I would strongly press on the Committee the importance of stationing a missionary at Alexandria, to visit all the vessels touching at that and the neighbouring ports. The speaker concluded by relating several anecdotes, showing the necessity of having seamen's chapels in the east, and pointing out the beneficial results which be anticipated to arise from them.

Mr. H. GLOSTER (a minister of colour), in supporting the resolution, said that he had never listened to a Report with more interest than the one read that evening. They would best support this Institution by remembering it in prayer at the family altar and in the house of God. He felt that when the Report was read they would give more liberal pecuniary aid to the Society than they had heretofore contributed. In crossing to this country, there were twenty seamen on board the vessel—men of all nations. He had sustained some injury from not being allowed that part of the ship to which he was entitled; it, however, afforded him the opportunity of addressing the mariners, one of whom was a very interesting character, and showed the beneficial result of a mother's prayers. Some of the men were awfully profane; but, on giving them tracts, and pressing the claims of religion on their hearts, they had abandoned their habits of swearing, and gladly associated with him on the mornings of the day in reading the sacred volume, and singing hymns of praise to God. His short voyage had made him, what he trusted he should ever remain—the sailor's friend [cheers].

The resolution was then put and carried.

Mr. STALLYBRASS, minister, rose to move:—

That the cordial thanks of this meeting be presented to Thomas Challis, Esq., Alderman and Sheriff of London and Middlesex, for his kindness and ability in occupying the chair on the present occasion, and that he be requested to accept the office of Vice-President, vacant by the decease of Vice-Admiral William Young. That the thanks also of the meeting be presented to Mr. Jackson, for occupying the chair after its vacation by Mr. Alderman Challis.

As a matter of economy, he would strenuously urge the support of this Institution. By aiding it, they would most effectually sustain the missionaries labouring abroad [hear].

Dr. HEWLETT, in seconding the resolution, urged the claim of the Society on the ground that it was the most economical mode of preserving the mercantile marine of the country. A large sum was annually expended in the maintenance of light-houses; but the best security would be afforded by lighting up the minds of the seamen with the principles of divine truth.

The resolution having been put and carried, the meeting separated.

WESLEYAN MISSIONARY SOCIETY.

(Abridged from the *Wesleyan*.)

The Annual Meeting of the Wesleyan Missionary Society was held on Monday last. Although the day was unfavourable, frequent and heavy storms of rain falling, the large Hall was completely filled long before the hour appointed for commencing the business of the day. On the platform we noticed many of the old and tried friends of the Society, and the side galleries were completely filled with ladies. The usual manifestations of deep interest which uniformly mark this anniversary were manifested on every hand.

The proceedings were introduced by the Rev. Dr. BUNTING giving out, "From all that dwell below the skies," &c. After which, Dr. NEWTON, in a most solemn and impressive manner, supplicated the Divine blessing.

Dr. BUNTING then moved that Sir Culling Eardley Smith take the Chair.

The HONOURABLE BARONET, on rising, was most enthusiastically received. He said: Christian Friends,—Finding myself in the chair of such an assembly as this, looking round upon the composition of the platform by which I am surrounded, hearing the speech which has just been delivered to you, I begin almost to doubt whether I am in Exeter-hall or in Freemason's-hall. This meeting this morning, my friends, recalls to me the recollection of happy, blessed hours, which many of us passed together last August in Freemason's hall, and I cannot help feeling, that with the manner in which this meeting has been commenced, your great missionary movement is not more calculated to promote the direct object of the evangelization of the heathen, than indirectly to promote an object, which I confess to you to be dear to my heart,—the union closer and closer and closer every year of those who love our Lord Jesus Christ in sincerity [cheers]. My dear and honoured friend who has addressed you, has referred to my connexion with the London Missionary Society, and I need hardly tell you, that in that capacity I feel a warm sympathy and attachment towards every Institution that is aiming at the same object with the Society with which I am myself connected. But there are peculiar circumstances connected with the Wesleyan Missionary Society which do give me a sincere and warm interest in its welfare. I refer not to the fact often stated here, and which I observe was stated by your Chairman last year, that the sun never sets upon your Missions. I thank God for that. I have also other reasons which attach me to this Society. I love those pre-eminently connected with it, and I thank God that my love to them has been deepened within the last two years, because I know them better than I used to know them. I love your society because of the methodical and business-like manner in which your arrangements are conducted. In casting my eye over your report of last year, and the proof of your report for the present year, I have been very much struck by the business-like features connected with it, and I think that the tabular statement gives a synoptical view which deserves to be imitated by every missionary society in existence. But, my friends, to go from these more limited reasons to larger and more extensive ones, let me tell you that there are two reasons which at this moment do attach me most strongly to the Wesleyan Missionary Society; one of these is—and I will develop both in the course of my remarks—the catholic spirit which is pervading your operations, and the other is the antagonism that

you are presenting at this moment to the two forms of Popery and infidelity. I love you for your catholicity: let me mention a few instances of it. Only last week I received a letter from our missionary in Madras (Mr. Drew), stating that, during the time his chapel was under repair, the Wesleyan Missionary Chapel was offered gratuitously for the service of the London Missionary Society, and I believe at this moment the London Missionary Society meets under a roof which has been built by you. A most interesting circumstance has occurred during the last year of the same character. You have a very flourishing mission at Demerara, in South America; we have a mission there too; and we have also a mission at Berbice, a short distance from it. Some of your zealous missionaries thought it expedient to visit Berbice, which was felt by our missionaries that their coming there, in the ignorant state of many of the inhabitants, would be likely to be prejudicial, because it would give an appearance of division in the Protestant camp. This communication was made to us; we entered into a friendly communication with your board at home; and this morning I have refreshed my memory by looking at the letter which your board sent to us last November, in which they said, that having ascertained that the coming of their missionaries to Berbice was likely to be injurious to the prosperity of the Protestant cause, they had sent them instructions to withdraw from that field. We ought to endeavour to co-operate and take care that we do not interfere with each other's operations; but to co-operate and partition the missionary work between us, and not to impede each other [cheers.] I have great pleasure in seeing in your report that the excellent rector of the college in Ceylon co-operated with the Bishop of Ceylon in examining that college together. It is a fine specimen of catholicity, and I hope to see the day when bishops and Methodists will be united all over the kingdom, and will meet together more frequently on evangelical principles [hear and cheers]. Only last week there was held one of the most interesting meetings that has taken place in Europe for years, and one which I think is likely to be very influential. The meeting was held in Paris last week—a meeting to form the French branch of the Evangelical Alliance; that meeting was held in the Wesleyan chapel in Paris. I think I have substantiated my statements, that your missions are throughout the world identified with the cause of Christianity. The other point is the antagonism that you are presenting to the joint evils of Popery and infidelity. I sympathize with you in the contests which you have had to endure with those evils. In France, at this moment, you are cited before the tribunal, to prevent your religious principles from being promulgated. In the Canton de Vaud you have had to contend against the same dangers arising from the spirit of infidelity. Brethren, whilst I congratulate you upon the honour resulting from the fact, that God has enabled you thus to contend against these two principles of evil, I think you are bringing out a most important truth, that whether Popery or infidelity be predominant in a country, the one or the other is equally adverse to religious liberty; and I doubt not, that if a time of struggle should come in our own country, whether from latitudinarianism or superstition, that you, as one man, will be found ready to rally round the standard of Christ [cheers.]

The Rev. Dr. BUNTING then presented the Report for the year ending April, 1847, of which the following is an abstract:—

The Committee begin their Annual Report with devout thanksgiving and humble ascriptions of praise to Almighty God. He has crowned the year with his goodness. Through his kind and overruling providence, intercourse has been had during the year with every Mission of the Society throughout the world, however remote; serious calamities which have threatened the prosperity, and even the existence, of some of the Missions have been mercifully averted or greatly mitigated; the Missionaries, for the most part, have been preserved in the enjoyment of life and health; a few have returned for a season to recruit their strength in their native country; while six lamented labourers have been called to their eternal reward in heaven. Twenty-five new Missionaries have been sent abroad to reinforce the Missions and to extend the sphere of Christian enterprise: an average degree of success has been granted in honour of the labours of the Society, and in answer to many prayers; and the liberality of the Society's friends has provided funds for the support of the Missions, which have not merely been adequate to the expenditure authorised by the Committee, but have also left a small balance in the hands of the general treasurers for the beginning of another year.

The statement of the income and expenditure of the year ending 31st December, 1846, is as follows:—

| | £ | s. | d. |
|--|---------|----|----|
| Towards the regular and ordinary expenditure | 115,762 | 3 | 2 |
| Income of 1844, from all the usual sources, | | | |
| The ordinary annual expenditure for 1846, has been | 111,534 | 8 | 8 |
| Showing a balance of income over the expenditure of | 4,227 | 14 | 6 |
| To this must be added the surplus balance of 1845, of | 766 | 14 | 10 |
| Making a total balance in the hands of the treasurers of | £4,994 | 9 | 4 |

On this statement the following remarks are respectfully offered. If the income of the year be examined, it will be found that there is an increase on the whole of £2,838 19s. 8d., and that this advance has arisen from an increase in every general source of income. The increase on the Home receipts is £2,067 15s. 9d. The following are the particulars. The receipts from the home auxiliaries, including the contributions received at the Mission-house, amount to £82,950 7s. 6d., and show an increase of £1,515 1s. 11d. The Juvenile Christmas and New Year's Offerings amount to £4,770 19s. 8d., being an increase on this delightful source of income of £284 10s. 3d. The receipts from foreign auxiliaries on the Mission stations are £11,788 6s. 6d., being an increase of £114 1s. 10d., and the miscellaneous receipts in the form of colonial grants, legacies, dividends, new donations on annuity for life, &c., have amounted to £9,790 3s. 10d., being an increase of £656 16s. 1d. on this item for the year. In the receipts at the Mission-house, already adverted to, there are not any very large donations like those received from some of the Society's more wealthy and generous friends in 1845; it therefore becomes evident that there has been a consider-

able advance in the income from the auxiliaries in the home districts, for which the Society is indebted to the increasing liberality of its friends at large and to the untiring zeal of the collectors, male and female, and the various officers of the Society, whose labours the Committee continually bear in grateful remembrance. The Report then goes on to state that in consequence of the encouraging state of the finances of the Society they had appointed a second missionary to Gibraltar and had determined to commence a mission to China. In order to the formation and execution of plans connected with their last proposal with as much dispatch and completeness as possible, a special sub-Committee for the China mission are appointed, who are desired to meet, and to collect and arrange all the information they can obtain respecting Missions of other Societies already existing in China, and the facilities and arrangements which may encourage the commencement and formation of a Wesleyan Mission in that Empire.

The Rev. E. BICKERSTETH (Rector of Watton), moved the adoption of the Report. He had pleasure in attending as a clergyman of the Church of England, to show his interest and sympathy with their Society. He felt it a duty on all Christians to send to the heathen, far and wide, their common salvation, in all ways open to them; and in joining a body not immediately with his own communion, he felt he had the advantage of testifying to the real union of the people of God. The importance of this, in all our religious movements, would be very great. I know, abroad, our missionary friends very frequently, by their meeting together in Calcutta, Madras, and elsewhere, their hands are mutually strengthened, and their hearts encouraged, by their mutual conference together. With our dear friend, Dr. Bunting, I had the privilege, twenty-five years ago, as one of the Secretaries of the Church Missionary Society, then of meeting my brother Secretaries of different denominations, and finding those meetings full of advantage to our common cause of imparting the Gospel to the benighted heathen. The greatness of the things in which we agree are thus more and more brought out; and I doubt not that it was in part from these missionary labours, as well as from their Bible Society and other religious societies, that we were enabled, last year, to form that blessed Evangelical Alliance, which has brought us nearer and nearer together [cheers] composed of different denominations—different in minor things, but all one in those grand essentials which, with one heart, we have testified [hear]. I cannot here, also, forbear from remarking that the unanimity with which the whole body of the Wesleyan societies have united in promoting the objects of the Evangelical Alliance has been eminent and marked: I mention it to the honour of the Wesleyans, for they, almost without exception, have, with one heart and one mind, united in promoting the Evangelical Alliance [cheers]; and I think it an honour to the body to have done so. The times demand this gathering together of the hosts of the Lord: there are mighty enemies raging against us on every side under the banner of the prince of darkness. Infidelity, Popery, lawlessness, and worldliness, have all immense hosts ranged under their banners, and they have all, in the fallen hearts of our common fallen nature, an ally continually strengthening them in every evil work, the root of all the evil being that fallen nature which is common to us all. Now, at such a time we need to grasp more firmly, to confess more simply, and have one common salvation which binds and unites us all together; and, if the leader of the hosts against us be mighty—if he be the prince of the power of the air—if he be the god of this world—if he be the spirit that worketh in the children of disobedience, blessed be our God, he that is with us is stronger than he that is against us, one infinitely more mighty, who will assuredly tread, bruise Satan under our feet shortly [cheers].

Rev. Dr. KING, of Glasgow, seconded the resolution, in doing which he observed he had the more pleasure, as he believed the honour was new, not only to himself, but to his denomination (Scotch Secession Church), and took occasion to refer to the spirit of union which was drawing Christians of different communities and sentiments together.

Rev. G. OSBORNE supported the motion.

Rev. G. JORDAN, Vicar of Enstone, Staffordshire, moved the second resolution, expressing the grateful acknowledgments of the meeting for the success which had attended the Society. In the course of his remarks, the speaker said:—

Now, there is a question gradually increasing upon us, and one that must come more and more to be discussed daily by us, and that is, whether all religions are to stand upon an equality or not; for it is to that that we are coming. Our colonies will often indicate to us subjects that are growing and increasing in the mother country; and one of our colonies at last has raised the question, Whether all religions are not equally to be honoured, endowed, and respected by the State? Now, if it come to the question of all religions, one would suppose and believe, in the very first instance, that there can be no doubt, but that, because if all religions are to be admitted, then the Mahomedan, the Hindoo, and all the heathens, must be admitted also; but there is rising up another question which more immediately concerns us at home, and that is not merely whether all religions shall so be dealt with upon an equality, as whether all forms, all systems of Christianity shall be regarded as upon an equality? This is the question which I believe will eventually be the searching one for all the churches of Christ. Now, in order to try this question properly, we must ask ourselves another, and that other is, In what is it that ecclesiastical excellency depends? Does ecclesiastical excellency depend upon its forms or upon its spirits? . . . Forms of themselves, and discipline of itself is not sufficient to carry on the work of God and of Christ. There must be something—and there is something more excellent than forms, and that is, the spirit of Christianity itself; it is the exceeding precious promise of God—it is the truth of the living God—it is the work of Jesus Christ—it is the power of the Spirit in the souls of men; and, without that spiritual power, without that essential excellency, there may be the most perfect and complete forms—there may be all the most orderly discipline and excellency, and yet there will be a deficiency in that which is the most essential excellency—the spirit of grace and of the living God [loud cheers].

The resolution was seconded by Dr. HANNAH, of Didsbury, and supported by Mr. PETER LATROBE, secretary of the Moravian Missionary Society.

Rev. PHILIP BOUCHE was then introduced by Dr.

Bunting, and delivered a very interesting speech, from which we take one or two extracts:—

Dear friends: I have accepted the honour of speaking to-day, to give a testimony to the usefulness, and the prosperity, and success, of that part of your Missionary work that is carried on in my country. On reading your Report, I find the name of France in it—it is that name which led me to feel it as a duty to speak a word on this occasion. The Wesleyan Missionary Society have a department of their field of labour in France; well, it is right that it should be so; and perhaps if you except the name, which may sound rather in a different way in France from what it does here, the word Mission being likely, perhaps, to offend some of those delicate people and nice folks [laughter] that do not like to be treated like heathens; yet I do not quarrel for the name, but the thing, and I say I would be most happy to have to appear in such an assembly—not only in one such assembly, but in ten such—to greet friends having Missionaries in France; but they are wanted, they are useful—and allow me to say two words on each of these good topics. They are wanted. Dear friends, do you know what the enemies, the adversaries of Protestantism alone do—I have heard of your Report, about £116,000, and my French ear had caught £160,000, and I hope it will come to it [cheers]. There is, my Christian friends, a society called the Propaganda Society, at Lyons, which raises £180,000 a year; and, Sir, for what purpose? For spreading superstition throughout all lands—and in your own land as well, Sir; for Jesuits come to England and work in England for the spread of Popery. Why, Sir, in our times I hear a great many things about the new Pope—that he is a good man; I wish he may be [cheers]—and I wish for an experiment about his goodness. I wish he were here to-day [great cheering and laughter]. I wish to know how he would feel after such a meeting. When he opened his career he did what all his predecessors did, he launched an anathema against all our Societies, and the words are to be found there; these are the very words, translated literally, speaking of you all: "Those men, tied together by criminal ties." And what are those criminal ties? ties of pure affection to mankind, and devotedness to God through Christ, and submission to his word alone. After having listened to the addresses of such a meeting, if he has a heart to beat in unison with the hearts that beat here to-day, I should like to know if his hand could still launch the anathema against it ["No, no," and cheers]—but if he is not here [laughter] the system is here before us; and consequences, and striking instances of his works, the work of his church, are here, and I have one instance in my pocket, which I am going to show you [laughter] and my friend; I am quite pleased to see that you are pleased, let me only say that there is a sort of gaiety and brotherly joy which is consistent with solemnity, and what I have to say is really solemn, you will judge for yourselves.

After detailing several disgraceful cases of religious persecution in France he said:—

Is there no room for labour in a land where religious liberty is not yet obtained? Where it is written in a dead law, applied by men whose sympathies go all along with the Catholic system, and who always exercise so much partiality and injustice to the present communities. I say it is right that you should have Missionaries in our country; it is right that you send more than you have sent; and it is right that other denominations should send them. As you receive those papers and that tuition from the Church of Rome, let me say, the only way to return good for evil is to send back truth for them, instead of the error they send to you [tremendous cheering]. There is £180,000 raised for sending you the doctrines of the Pope. I tell you, my friends, Christianity will oblige you to raise more thousand pounds to send back the truth—the Word of God, and nothing but the Word of God. I would allude to a fact which is in my knowledge, of a minister, (a French minister), whose name I cannot mention in this assembly, who was called to the knowledge of God, and strengthened in his strength, and blessed in his ministry, in consequence of his having attended the ministration of some of your Missionaries in France. A man born in the Romish faith; a man converted to Christianity, pure Christianity, who has become a member of our Reformed National Church, and who has been himself the means of converting hundreds of Roman Catholics; and I would say it was mostly owing to the ministering there of your Missionaries, that he received so much blessing in his own soul, and that he was enabled to return so many blessings to others. That is the reason why you should continue your efforts in the country.

He concluded:—

I rejoice, sir—I rejoice, my Christian friends—to have been able to say so much to you; and I only want you now to pray for that country, and whenever the humble individual who now addresses you passes before your mind, let sincere and earnest sympathy be excited in your souls, and devout prayers arise to God for my beloved France. [The rev. gentleman's speech was listened to with profound attention, and his imperfect acquaintance with the pronunciation of the English language added materially to the interest of his address. He resumed his seat amid enthusiastic cheering.]

The CHAIRMAN, after expressing his regret at being obliged to vacate his post, said:—

Permit me to congratulate you on the combination by which the first and second resolutions have been proposed to your acceptance to-day [hear, hear]. You have had two descriptions of combinations. One of the most philosophical speakers on the subject of Christian union has stated, that we want not only the union of sects, but the union of nations. You have had five sects and three nations represented here to-day. You have had the Anglican Church or sect (I beg pardon for calling it a sect), the Anglican body, the Secession body, the Methodist body, the Huguenot body, and the Moravian body. And you have had England, Scotland, and France represented.

Sir C. E. Smith then left the Hall, and Thomas Farmer, Esq., the Treasurer of the Society took the chair.

Mr. E. CRAIG, of St. James's, Pentonville, moved the next resolution:—

That this meeting sincerely sympathizes with the missionaries and their faithful people in South-Eastern Africa, who have been involved in the privations, and exposed to the hardships and dangers, of the war with the Caffre tribes; and offers its fervent prayers that the painful events which it deprecates may be speedily followed by a settled state of things, in which the peaceful and philanthropic work of the Christian missionary may be prosecuted without further interruption.

Dr. MORRISON, of Chelsea, one of the Directors of the London Missionary Society, then addressed the meeting, and concluded as follows:—

Sir, whether our Calvinism has come down a bit, or your Arminianism has got up a peg, I do not care [laughter]; but this I say, I have never found the "isms" at all a troublesome affair [laughter], and I do really believe, after all, that when we get rid of our technical theology in this

matter, and attach more importance to the simple spirit of the Gospel, we shall find we have got into a healthier atmosphere, and our combined efforts for the salvation of the world will assume a new and more effectual power [enthusiastic cheers].

Mr. THORNEY SMITH, a Wesleyan missionary from Caffraria, then addressed the meeting. He said: I rejoice, sir, to-day, to speak in connexion with the Missionaries of my own society, and of those who are labouring with us in the same field—I mean the Moravian Missionaries, and of the Missionaries belonging to the two Glasgow societies—the Berlin and the Paris Protestant Missionary Society. We are not discouraged by our loss; we are not induced because of our difficulties, to say, "We will now return home, and will give up the matter in despair." No, Sir, the very difficulties and trials in which the Missionaries of South Africa have been placed, are only leading them to more earnest efforts, to more fervent prayer, that the God of Missions will still preserve and prosper the work of their hands. We will buckle on our armour afresh, we will carry the Gospel of peace and pardon yet further and further, and plant upon every mountain-top the banner of the cross [great applause]. This resolution, which I hold in my hand, speaks to all faithful people connected with our churches on behalf of South Africa. I rejoice to say that in that land we have many proofs of sincere faithfulness amongst persons belonging to the native tribes. Many of them have been urged with threats to join their countrymen in the war, but they have refused to do it, because it was the British who had sent them the Gospel, and because the British ministers had been the instruments, in God's hands, of converting them. These tribes have been for ages a warlike people. Every man in Caffreland is brought up a warrior from his youth; and I believe, that had not Christian Missionaries gone to that Continent, within a few more centuries the whole of the tribes might have been exterminated by each other's hands. Let not, however, the blame of the recent war be in any measure attributed to the British colonists in Southern Africa. They have themselves supported us in our Missionary efforts,—they have themselves manifested towards us the greatest sympathy and kindness; and I will say, that there is not a more noble-minded people upon the face of the earth; they are deserving of the confidence of the Christian public. And if they should appeal to the British Parliament for compensation for the injuries which they have sustained, I trust there will be some found in the House of Commons to rise and support their claim. I trust the British colonists in South Africa will still be supported by the British public at home,—they are worthy of our regard and assistance. As regards our native Christians, Sir, I have the pleasure to say, that I do not know a single instance in which they have joined their countrymen against our troops ["Hear, hear," and cheers]. I am glad to tell you, that there was not a single instance of defection from the church. I believe there was a special Providence over us and our people there; for notwithstanding the various attacks the Caffres made upon our station, and the threats which they made, that they would come and destroy it, and scatter the people right and left; yet, by the blessing of God, the station was preserved, not a hair of their heads was injured, and to this day our people remain faithful [renewed cheers]. This resolution refers to the earnest hope that these hardships and trials may, by the good providence of God, be speedily followed by a settled state of things, in which the peaceful and philanthropic work may be prosecuted without interruption. Sir, I believe the Caffre war may be considered now at a close. From the most recent intelligence, we learn that matters were coming to a crisis; that such was the state of affairs that the farmers were returning to the different parts of the land, under the conviction that peace was secured, and the Missionaries, as far as practicable, come back to their several stations. This war will, I hope, be overruled for good. The pride of the Caffre nation has received a check, and I believe that now they will be more willing and more ready than ever to receive the Gospel of our Lord and of his Christ. "Send us Missionaries," said one of the chiefs, "and I pledge my word that there shall be peace in the land." But how is this to be done? We want additional labourers in that field; and the district meeting have sent an earnest request, that at least four additional Missionaries should be sent out this year to reinforce their stations there. You have sent out but two Missionaries to South Africa within the last eight years—only two; and yet, Sir, there are thousands of people there who are not able to read [hear]. I plead to-day, Sir, for a larger number of labourers in that vast continent. I ask the Secretaries, if they will give us four additional Missionaries this year [hear].

The resolution was seconded by the Rev. THOMAS HODSON, late missionary at Mysore. Referring to the the freedom they enjoyed in India, he said:—

We may preach anywhere; and we have favour, also, in the Mysore country, also in the sight of the native prince, the Rajah of Mysore, who, on many occasions, has assisted us by contributions to our schools in various parts, to the extent of about two hundred pounds a year—aiding us in our Missionary efforts; and not only our Society, but, when my excellent friend and brother missionary, Colin Campbell, was building a Mission-house, the Rajah sent to him, unsolicited, £50 to help towards the expense [cheers]. This aids us very considerably. The Lord has given us favour in the eyes of the people; and our countrymen there who have been converted to God—many of them men eminent for rank, eminent for piety, aided us in a great variety of ways, and particularly by their contributions; and, in one place, the officers of the 2nd regiment of infantry actually built a chapel, or a large room for public worship on the Sabbath, and to be used as a school-house in the week, and gave it to me freely, and without any solicitation; and, when the highest person in the kingdom, the late Lord William Bentinck, was passing through Bangalore, at the time I was there, I waited on his lordship, and he entered into conversation with me, and seemed to understand the whole of our affairs, and he said, "Sir, I have been in my day a great farmer, and I have employed many Methodists on my land, and I must say, they were the best men I ever employed [cheers]. I wish you similar success in India," and to show that he was in earnest, he gave me £20 towards our new school [cheers]. In this way God has blessed us. The present Governor of Mysore is of the same turn of mind—officially he does not

interfere, but privately with his purse he comes forward with his twenty, thirty, forty, and fifty guineas at a time to aid us in our missionary work. We have millions of people to whom we have access, and these our countrymen are manifesting this noble spirit; they are loyal subjects of the Queen, they are valiant officers in the army, and they are also loyal to the King of kings, and valiant soldiers of the cross of Christ.

Dr. Newton, the Revds. D. A'Free, R. Young, W. Atherton, President of the Conference, Stanley, and John Scott, afterwards addressed the meeting, which separated a few minutes before five o'clock.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The usual annual meeting of this Society took place on Wednesday last at Exeter-hall, the large room of which was filled in every part. Among those present were the Bishops of Winchester, Chester, and Cashel; Lords Glenelg and Teignmouth; Sir R. H. Inglis, Sir T. D. Acland, Sir C. E. Smith; the Bishop Elect of Australia; the Hon. and Rev. B. Noel, Mr. Bickersteth, Mr. Cunningham, Dr. Morison, Mr. J. Thornton, and Mr. W. A. Hankey. The chair was taken by the Marquis of Cholmondeley, who occupied it in the absence of the venerable president of the Society, who, from the state of his health, was unable himself to attend.

The Secretary, Mr. BRANDRAM, then read the report:—

It commenced by stating, that there had been, within the past year, an unexampled increase in the amount of receipts, and a larger issue than ever from the Society's depot at home, notwithstanding many circumstances of an adverse character which might have been expected to lead to an opposite result.

FOREIGN OPERATIONS.—In France, 128,133 copies of the Holy Scriptures from the Paris depot; and 111,581 had been put into circulation by means of the colporteurs. 16,562 of the issues had been disposed of in the following manner:—7,499 copies sent to different religious societies; 2,751 to depositories; 633 to schoolmasters; 5,649 sold in the depot; and twenty copies had been presented gratis to deserving individuals. The sales from the depot had never been so high as in the past year. The receipts from sales of the Scriptures amounted to 79,597 francs. A grant of £500 had been made to the French and Foreign Bible Society. To the Protestant Bible Society of Paris 500 Testaments had been granted. From the Brussels depot, 8,693 volumes had been issued. The total number of copies issued in Belgium by sale, gift, and supplies to religious societies, from September, 1835, to April, 1847, was 18,893 Bibles, 131,548 Testaments, 647 portions: total, 152,088 volumes. The distributions in Holland, during the year, had been 45,402 volumes; the total sales and gifts, from January, 1844, to April, 1847, amounted to 25,057 Bibles, 153,788 Testaments, 290 portions; together, 179,135 copies. There had been sent from this country, for the supply of the depots under Mr. Tiddy's care at Brussels, Amsterdam, Breda, and Cologne, 2,576 Bibles, and 4,709 Testaments, in English, German, Spanish, Italian, Hebrew, Greek, Latin, and other languages. Dr. Pinkerton, in his usual annual statement, said, "Our issues of the Holy Scriptures, during the past year, amount to 62,563 copies in German, Polish, Hungarian, Hebrew, English, &c., the net amount of the proceeds being equal to £2,172 14s. 4d., the largest sum ever received." Dr. Pinkerton had been engaged in carrying out a measure which had been pressed on the attention of the Committee by some of their own body, when visiting the Continent, for supplying the hotels at the principal watering-places with copies of the New Testament and Psalms, in German and French, an edition of which had been prepared for the purpose; a French gentleman had declared that he felt sure that such a distribution would prove a blessing to many. The Hungarian pastor reported, that there were then in the depot 30,000 volumes, and that 150,000 copies of the Bible and Testament had already been issued in Syria, Carinthia, Carniola, Salzburg, Austria, Bohemia, Moravia, Hungary, and Transylvania; 6,900 copies of the Scriptures had been sent to Berlin for distribution. Great progress had been made in Switzerland. About 1,200 copies had been disposed of in Berne. The sale at Lausanne had been very great. Mr. C. Graydon had been supplied during the year with 3,500 copies. During the year, 30,482 copies of books had been issued from the depot in Stockholm, or 1,428 copies more than in the last year. The Swedish Bible Society had issued within the year, 1,924 Bibles, and 18,379 New Testaments. The friends at St. Petersburg continued their valuable services, and continued to avail themselves of opportunities in Livonia, Esthonia, Finland, &c. In Finland there were yet 10,442 families entirely destitute of the Scriptures. There was still cause for regret as regarded Spain, Portugal, and Italy. In the latter country opportunities occasionally offered of sending a few copies. Two editions of the Italian Testament had been printed during the year. The issues from the depot at Athens amounted to 4,539 copies. The total number issued from the Calcutta depository in the past year, was 22,109 copies, exclusive of those placed at the disposal of the Agra Society, or distributed by other societies in India. £500 had been granted to the friends at Madras, and, in answer to an application for 4,000 copies of the English Scriptures, 6,000 had been granted. Supplies had also been granted to the Bombay Auxiliary. A deputation from the directors of the London Missionary Society had conferred with the Committee on the most effectual means of promoting the objects of the Society in China, by printing and circulating the revised translation of the New Testament. From Sydney, orders had been received for 1,470 copies, and a remittance of £40 had been made. The Hobart-Town Auxiliary had remitted £250, and ordered 900 copies. From Melbourne, the seat of the Australia-Felix Auxiliary, an order had been received for 1,126 copies. An Auxiliary had been formed at Auckland, New Zealand. Great progress had been made in Southern Africa, and in the West Indies. £600 19s. 6d. had been received from the latter during the year, and 23,213 Bibles and Testaments had been forwarded. The Upper Canada Bible Society had remitted the sum of £853 10s., and ordered 15,034 copies. From the Montreal Society £300 had been received, and 6,804 Bibles and Testaments had been forwarded thither. The Committee had forwarded 1,000 Bibles and Testaments for the sufferers by the late awful conflagration at St. John's.

DOMESTIC.—The past year had witnessed the removal of many of the oldest members of this Society, including Joseph John Gurney, of Earlham, Norwich, but the Committee had reason to rejoice that during this year several friends had returned to their former place in the Society, and had appeared among its advocates.

FUNDS, &c.—The entire receipts of the year amounted to

£117,440 9s. 3d., being an increase on the previous year of £16,134, 14s. 3d., and nearly £6,000 more than in any previous year. The receipts for Bibles and Testaments during the year, amounted to £61,436 1s. 5d., being an increase over the preceding year of £5,459 10s. 8d. The total sum applicable to the general purposes of the Society was £56,004 7s. 10d., including £30,851 11s. 11d., free contributions from Auxiliary Societies. The issues of the Society had amounted to 1,419,283 vols., namely, from the depository at home, 1,109,224, and from the depots abroad, 310,059, being 22,363 copies less than in the preceding year, but 437,223 more than in any former year. The total issues of the Society had been 19,741,770 volumes. The expenditure during the past year had been £128,525 5s. 3d., being £26,749 7s. more than the previous year; and, with one exception, the largest expenditure in any one year. The engagements of the Society exceeded £40,000. The legacies showed a considerable increase, being £16,252 16s. 5d. One from the late John Scott, Esq., an eminent surgeon of London, amounted to £8,134 8s. 10d., and there would be a considerable addition made to that sum. The issues at Manchester had extended during the present year to upwards of 96,000 copies; those at Bristol to 38,000 copies. In the former place the actual issues within the last year reached 15,000 copies. In Liverpool, Bath, Hereford, Derby, Leicester, several towns in Oxfordshire, and many of the large towns in Yorkshire and Lancashire, a manifest increase was observable. The system of colportage had been tried in various localities with much encouragement. The number of Auxiliary Societies now amounted to 3,141. Schools had received 8,636 copies; benevolent and religious institutions, 6,021 copies. From Societies in Scotland there had been received remittances amounting to £639 12s. 6d. It appeared that the grants made by the Hibernian Bible Society, for colportage distribution in Ireland in the past year, exceeded 45,000 copies. The total distribution on this plan, from the commencement in October, 1845, by sales, and in the hands of readers, was upwards of 64,000 copies. The total issues by the Hibernian Society during the past year were 108,645 copies. The Report referred, in conclusion, to the difficulties and encouragements of the Society, and appealed to its friends for increased exertions.

The Bishop of WINCHESTER, in moving that the Report be adopted and printed, concluded by an eloquent eulogium on the memory of the late Mr. Gurney, of whom he felt that he could have said, without offence, "*Tallis cum sis, utinam noster esses*" [cheers].

Lord GLENELG seconded the resolution, which was agreed to by the meeting.

The Bishop of CASHEL moved the second resolution, and adverted to the Government scheme of education, which he spoke of in laudatory terms, as rendering the reading of the Holy Scriptures indispensable.

The resolution was supported by Sir C. E. SMITH, and carried unanimously.

Mr. STOURTON, of Kensington, Independent minister, moved a resolution of thanks to the President and Vice-presidents "for their continued patronage and support."

Mr. PERRY, Bishop-elect of Melbourne, seconded the resolution and urged upon the members of the Church of England, the importance and expediency of supporting the Bible Society. He said I cordially approve "of the perfectly free character of this institution [cheers]. No test of the religious opinions of its members is necessary, and therefore none is required. If, indeed, this Society circulated selections from the Holy Scriptures, it would then be quite necessary for us to be satisfied as to the principles and characters of those who were appointed to make those selections. But it is not so; our Society, blessed be God, circulates the Bible, the whole Bible, and nothing but the Bible, and there is no caution requisite here. If any man will assist me in the distribution of Bibles, I will not ask him what are his opinions, or what are the motives by which he is influenced; I will accept his assistance, trusting that whatever may be his opinions, or whatever his motives, the assistance which he gives will be a blessing to those who receive it, and may, with the mercy of God, become a source of blessing to himself also [hear, hear]. Let me say further, that I love the constitution of this Society, because I rejoice in the opportunity which it affords me of co-operating with Evangelical Protestant Dissenters. [cheers]. I rejoice to believe that many Dissenters in this country, laymen and ministers, are like members belonging to my own Church, "members of Christ, children of God, and heirs of the kingdom of heaven;" and therefore I regard them as my brethren, and desire to love them in that character. I lament that they are separated from us. I lament that we cannot co-operate with them, or perhaps I should rather say, that they cannot co-operate with us in all things. This, indeed, cannot be hoped for. But what is the Apostle's rule in a similar case? "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" [cheers]. Yes, I desire to act upon that rule, and I firmly believe that active co-operation with one another in the work and labour of love is calculated, by the blessing of God, to produce mutual sympathy and concord, and to enable us, notwithstanding all our minute differences—for the differences between Churchmen and Evangelical Protestant Dissenters are minute [hear, hear]—to hold "the unity of the spirit in the bond of peace."

Mr. GEORGE SMITH, missionary from China, in moving a vote of thanks to the officers of the institution, and their re-appointment for the ensuing year, enlarged upon the importance of circulating the Scriptures in China, which empire the missionaries there believe to be upon the eve of mighty changes. "I may say that the opinion generally entertained among the missionaries of China is, that that extensive country is now on the eve of mighty changes. Its institutions bear unequivocal marks of decay: the foreign dynasty of Tartars is tottering on the throne: the recent collision with Britain has shaken the political fabric to its base, and everything indicates an approaching change. Even now are apparent the evils of that political system which promotes to the highest offices of the State men, deeply versed indeed in native literature and Confucian lore, but often manifestly deficient in the arts of government, and utterly unable to rise to the exigencies of the age. There is also a general scepticism perceptible in the popular mind. Idolatry is not firmly enthroned in the affections of the people. There is no general form of native superstition, except the worship of ancestors. That worship is indeed strongly linked to their predilections, but such is the constitution of the native mind, such the deference paid to authority, such

the respect that the people are wont to yield to their rulers, that of China, more than of any other heathen land, may it be said that it is possible, if not probable, that a grand moral revolution in favour of Christian truth, by which a nation may be born in a day, may not be far distant [hear, hear]. In hastening forward this glorious consummation, and looking round on the various institutions called into existence by the providence of God, we hail with feelings of especial thankfulness the British and Foreign Bible Society, bearing as it does a sacred prominence in order of agency, and we value that Society the more, because on its banner is conspicuously displayed that principle of unity amongst the different Protestant missionaries of heathen lands—the supremacy of the Word of God [loud cheers]. One of the greatest obstacles to their success was the opium traffic. "I cannot forbear to mention that branch of our intercourse by which British capital and enterprise have pandered to the worst vices of the Chinese, inundating the maritime provinces with the noxious drug which is eating out the vitals of the State, impoverishing the country, draining the Exchequer, and demoralising the people; and all this to swell the gains of British merchants and to augment the gains of the Anglo-Indian empire [cheers]. The same breeze which wafts this Christian missionary to that benighted land, brings on its wings the elements of moral destruction in that illegal traffic, which stamps with inconsistency the country of Christian missions. Britain has incurred a heavy debt of responsibility in this matter; and, unless the Christian course, which justice and generosity dictate, be strictly followed, then that noble enactment of the British Legislature which gave freedom to the slave will have a sad contrast in the existence of the opium traffic" [hear, hear].

Dr. BOGUE, in seconding the resolution, said: For my own part, I have felt remarkable delight in hearing clergymen of the Established Church declare themselves attached friends of this society. It must be delightful to see the venerable Establishment coming forward as the patron of this institution. Let me also say, that I entirely reciprocate the sentiments which have fallen from some dignitaries of the Church of England on the subject of prayer. All I can say is, that I myself so desiderate prayer, that I so long for the happy hour when that beautiful addition shall be made to the proceedings of this day, that if there be no other way of gaining the point, I for one shall be willing to see a clergyman of the Church of England utter the prayer rather than be deprived of so holy a commencement to our proceedings [cheers].

After a vote of thanks to the Chairman, the meeting separated at three o'clock.

SUNDAY-SCHOOL UNION.

The Annual Meeting of this important Institution was held at Exeter-Hall, on Thursday evening, the 6th inst. The attendance, as usual, was so great as to fill every part of the large hall. The chair was taken by CHARLES HINDLEY, Esq.

The proceedings having been commenced by singing and prayer.

The CHAIRMAN rose and said: In the unavoidable absence of Mr. Alderman Challis, who had promised to take the chair on this occasion, but who by official engagements had been prevented from so doing, I cheerfully accepted the post which he was unable to fill, and it is with pride and pleasure that I preside over the meeting to-night. Magnificent indeed is the spectacle before me. Thousands of my fellow-countrymen are assembled together, and interesting indeed the occasion might be whatever the topic; but when I consider the object of all the young persons who are present, that it is their desire to benefit the youthful population of the country, that man must be without heart and without feeling who could witness such a scene without emotion [cheers]. I look upon the Sunday-school Institution as one of the most important of our societies. My own children have been Sunday-school teachers, and I rejoice that one of them, now only twelve years of age, and whose health is in a very precarious state, has been thus engaged for several years [cheers]. I pity the parent who would not desire his children to consecrate themselves in early life to do so good a work as this [cheers]. But if I have pleasure in meeting you on account of the object which we have in view, and which I trust we shall not lose sight of during the evening, I cannot help also feeling some congratulation arising from the recollection of former times when we fought the great battle of education—[cheers]—and when you assisted, more perhaps than any other Society in the kingdom, in defeating an attempt of the Government which would materially have injured the Sunday-schools of the kingdom [cheers]. I will not any further advert to that than to say, that I never look back without pleasure and satisfaction upon the support which the Sunday-school Union of the metropolis gave us upon that occasion [cheers]. I rejoice to think that education is beginning to be valued—I was going to say, to be properly valued, but I do not know that I should go so far. The time is past when any man would be conceived to possess common sense who would maintain that ignorance on the part of the people was desirable, that there was no mode of governing the great multitude but by keeping them in that state. Such a proposition would be regarded as an absurdity. I am not about to enter into statistics, but a question has arisen as to how far the people of this country are instructed. A great deal of doubt has been thrown on the subject, some maintaining that they are so far educated that we need not give ourselves any further trouble regarding it. But let any man go into society—let him look at his fellow-man—let him examine the prisons of our country, and say, whether he will arrive at that conclusion. I had with me the day before yesterday, a gentleman who used to be a schoolmaster at the Millbank Penitentiary. He was sent out by the Government last year to one of our penal settlements, with 294 transports, and he returned from thence about three weeks ago. He communicated to me what was the state of education amongst those people. Out of

the 294, 158 could not read at all, and thirty-eight were absolutely ignorant of the Saviour's name. Sunday-school teachers, there is still plenty of work for you to do! Let this fact stimulate your exertions. Be you determined that your countrymen shall not remain so ignorant; and do what you can to teach the value of the Saviour. Putting aside the value of Sunday-school teaching for a moment in relation to the great truths of salvation, allow me to say, I do not believe that any institution has been so valuable as this in preserving the peace of the land. I come from a manufacturing district. I remember the year 1842, when we had immense turn-outs, when from 20,000 to 40,000 people assembled together under the greatest pressure and difficulty; and although, in my own locality, there were these large crowds out of work, and in a state of great distress, yet we had not property to the value of sixpence destroyed [cheers]. This was owing to the Sunday-school instruction these people had received. At the present moment, when Manchester, and indeed the whole of Lancashire, is suffering under pressure almost unexampled, when half of the mills are unemployed, there is, nevertheless, a spirit of tranquillity which no one can properly appreciate who does not know the sufferings to which the people are exposed; and there is a spirit of peace prevailing, which I can account for on no other principle, than that Sunday-school teachers have diffused those principles of love and peace which have raised a desire to suffer quietly. I rejoice to think that for this people we have, in the House of Commons, passed a Bill for which we have long struggled. I rejoice to think, that the inquiries which some of our opponents have made, namely, whether the working classes will properly appreciate the time of leisure, which, if this Bill passes the House of Lords, as I trust it will pass, will give them—I rejoice that those inquiries will receive their answer from the Sunday-school instructors of the land [hear, hear]. The labouring classes will show the value of that time by the improvement they have received in the Sabbath-schools. I rejoice to think that another question which engages the attention of so many thousands in the metropolis, namely, the early-closing question—[cheers]—while the difficulties which are raised by some of its opponents will have their solution in the activity and diligence of the Sunday-school teachers [hear, hear]. I rejoice, also, to think that the time is coming when something else is to be valued besides money—when wealth is not to be supposed to be everything, but when man, standing as the noblest work of God, possessing head and heart and soul, shall be considered an element in the calculations and considerations of philosophers and statesmen [cheers]. I have to apologise for detaining you so long, but I esteem the Sunday-school Union, and I trust that it will be the mighty instrument of giving efficiency to our labours. I conclude by saying that I most heartily and devotedly wish it every success that Providence can give it [cheers].

Mr. W. H. WATSON then read an abstract of the report.

It commenced by referring to the foreign operations of the Union, and touched upon the progress of Sunday-schools in France and Switzerland. In the latter many of the scholars manifested much interest in Missionary enterprises. From Africa, Australia, and New Zealand, interesting communications had been received. The accounts from the West Indies and Nova Scotia were, upon the whole, encouraging. In reference to Home proceedings, the Report stated that eight grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants, up to the present time, 269; amounting to £6,157. The number of libraries granted during the year amounted to 150; making a total of 1,703. The schools thus assisted this year contained 24,613 scholars; of whom 13,265 were able to read the Scriptures. The funds had thus suffered a loss to the extent of £253 2s. 9d.; but so fully convinced were the Committee of the importance of encouraging libraries, that they had resolved upon supplying all schools connected with the Union at half the selling price, in quantities of not less than £2 worth. The following are the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:—

| | Schools. | Schools Reporting. | Teachers. | Scholars. | Average attendance for the month of November last. |
|----------|----------|--------------------|-----------|-----------|--|
| South... | 126 | 111 | 2,317 | 22,116 | 15,151 |
| East... | 117 | 92 | 1,873 | 18,350 | 12,823 |
| West... | 168 | 127 | 2,310 | 22,612 | 11,654 |
| North... | 147 | 138 | 2,795 | 27,365 | 18,504 |
| | 588 | 468 | 9,305 | 90,443 | 61,435 |

If the numbers contained in the 120 schools from which reports have not been obtained, are in proportion to those which have reported, the grand total will be 588 schools, 11,165 teachers, 108,531 scholars, average attendance during the month of November last, 73,722, or rather more than two-thirds. The sales for the year amounted to £8,782 1s. 10d., being a decrease of £931 10s. 6d. The decrease was probably to be accounted for, in some measure, by the efforts made by the present and former Committees to encourage the formation of infant classes and the general use of the collective mode of teaching in the elementary classes. Another cause of the decrease was to be found in the fact, that a continually increasing number of scholars were in Scripture classes, where they used the Word of God itself, and were thus relieved from the necessity of using other books. The Committee rejoiced in those circumstances. Although the Treasurer's account would show a balance in hand, yet it would speedily be exhausted in supplying the demands made on the benevolent funds of the Union. Donations had been received during the year from schools in various parts of the country.

The Report then referred to the Minutes of Council, which, it stated, had engaged much of the attention of the Committee, although they had not thought it right in them to take any action in the matter. The leading features of those Minutes were then given in the Report, the reading of which elicited strong marks of disapprobation of them from all parts of the hall.

Mr. J. WADDINGTON, minister, then rose and said: When I have looked on this vast and magnificent assembly, I have thought of that great number which no man can number of all nations, and kindreds, and people, and tongues, standing before the Lamb with white robes, and palms in their hands; and I have inquired

within myself what must be the impression from the first view of all that countless throng on the spirit of the redeemed when entering on that general assembly of the first born whose names are written in heaven, whether it should be an impression of awe, or of overwhelming surprise. But overpowering as this assembly may be, to a stranger like myself, I am led to think that it must be otherwise,—that the spirit in the first dawn of that glory can only see one object. The glory of the Lamb fills its enraptured vision; and his presence, so benign, so delightful, must cause only the rapture of tranquillity, and it is present before the throne of God and the Lamb, faultless, and with exceeding joy. And so, when looking round on all the companions of its bliss, it still sees only the reflected image of Jesus, radiant in every form, and beaming in every kindred spirit. There is, from the first moment and for ever, the feeling itself entirely and perfectly at home. I desire to feel now the presence of our Master and Lord, and, so to speak as to advance his glory and the extension of his kingdom. It is the first time I have attempted to lift up this poor voice in an assembly like the present, and I trust you will lift up your hearts to God that what I say may be in unison with the great object we are met now to promote [applause]. I believe, before we part, there will be friends around me who will speak on the great subject of freedom in connexion with religious education [hear, hear]. I need not, therefore, enter on that important topic; they will do it with far greater intelligence and power than I should be able to do; but I will say that I deeply sympathise with them, and that I am perfectly convinced that there is a very close and intimate connexion between the love of scriptural, of true freedom, and the advancement of the glory of God and the happiness of man. Where the Spirit of the Lord is, there must be liberty; but then that great cause can only be advanced in the spirit of deep, visible, genuine, unctuous piety; for we need, in order to its promotion, as much meekness as moral courage, as much patience as zeal. We must be men who will stand in the face of the lion, and who would not, at the same time, tread upon the worm. The great pioneers and martyrs of British freedom were men of that stamp—men who drunk deeply of the waters that make glad the city of God. While, then, beloved friends, we hold the spears, let us not forget, at the same time, to build and to plant; whilst we guard against invasion, and do well to plant our sentinels, and to see that they are good men and true, let us, at the same time, remember to guard against being diverted from our proper work. You know that while Nehemiah was engaged in building the walls of the city, Sanballat and his party came and tried by discouragement, annoyance, and intimidation, to hinder him from his great and proper task; but he says, "They come unto me saying, Come, and let us meet together in some of the villages of the plain of Ono; but they thought to do me mischief, and I sent messengers unto them, saying, 'I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you? Yet they sent unto me four times after this sort, and I answered them after the same manner' [cheers]. So, then, if there be any work more than another, for which there are stronger reasons for which we should continue undiverted and undismayed, it must surely be the work of the Sabbath-school teachers of England; and whatever happens, come weal or come woe, you must be patient, continuous, and unremitting in your efforts. You have every motive to continue in this stupendous and glorious work of education. It is no assumption in you to say, it is your duty to undertake this charge, whatever it be; the duty is not the duty of the government. Whatever speculations there may be on that subject, you are the teachers of God's truth, not only by permission of heaven, but by divine appointment, just as much so as if you were to hear this moment the voice of the Redeemer saying to you, as he said to Peter, "If you love me, feed my lambs." You need no state enactments [hear, hear], no orders in Council, to prescribe to you what you shall teach—your instructions are explicit and complete—you are thoroughly furnished and fully qualified for this important work. It is not yours to speak of the dreams of Plato, or the conjectures of Socrates—so much lauded the other night in the House of Commons—it is not your duty to teach that, but the most important truth of God. You have better things to impart than the demonstrations of the mathematician, the discoveries of science, or the deductions of philosophy, or anything that can come by possibility from the mind of man in any form. The other day, speaking to a number of Sunday-school scholars, I said, "Well, children, what do you come to this school for?" One of them answered, "To get good, sir." "What kind of good?" "Good for the soul." "Well, but how? How can you get good for the soul?" "Sir," he said, "the Holy Scriptures are able to make us wise unto salvation." "Very well, but how?" "Through faith, which is in Christ Jesus" [cheers]. Here, then, we have a defined object before us, and, let us remember, it is the most sublime object to which the thoughts and energies of any mind can be directed. It may suffice for others to secure a negative result, such as the prevention of crime—they may be satisfied to close the prison doors, or to qualify to some higher department of social life or social office—you seek, one and all, in the strength of God, to close the gates of hell; you seek to raise the spirit to the throne of the King of kings and Lord of lords, and you go to your work not in uncertainty; you go to it not in your own strength. "We have this treasure in earthen vessels." Why? "That the excellency of the power may be of God, and not of us." In the prosecution of your work in a becoming spirit, you are brought into immediate connexion with the mightiest and most glorious agencies of heaven. The light which has travelled from the depths of eternity, from the secret places of the Most High, is transmitted, through your instruction, to the intelligent and undying spirit, rendered capable, by the power of omnipotent mercy, of its reception, and once penetrated by that spirit, there is traced upon it the image of God himself, and so legibly, and so brilliantly, that it shall endure when the last star of the heavens is fading in endless night. That which is like Him must en-

sure as long as his throne. This, then, is your great, and glorious, and blessed object, and we must never lose sight of it. I have seen in a former place, and in former years, the great evils resulting from a low and secular standard in this great work; and if I am anxious for anything this night, it is that you should be moved as by one impulse, to keep ever before you the mark of the prize of your high calling of God in Christ Jesus. You know not what may be brought out of the mind of the poorest child; let him be thoroughly converted to God, what strength, what freedom, what elasticity, what opulence of mind! Think of Bunyan. Dr. Cheever said, with great truth and force, that Bunyan was educated under the power of the Bible for eternity, under the schooling of the Holy Spirit, and that nothing more than this is required to make of pilgrims that which is great and powerful and good. And suppose that every child brought under your care was not what is called in these times a genius, I think we could spare a vast number of the geniuses, if they would only give us a little common-sense. Suppose they did not make geniuses of every poor man's child, there may be something unspeakably better, far more valuable than the rarest endowments of mind, the grace of the Spirit of God, piety,—simple, lowly, constant, eminent. There is a very faithful and striking example of it, which I may be permitted to bring under your notice, in the person of one who was a Sabbath-school teacher. I mean Sarah Martin, whose memoirs have recently been published, and who, according to the authority of the *Edinburgh Review*—and I suppose it still thinks itself a most wonderful oracle, and that it has done something now to patronise a Sunday-school teacher; according to that, Sarah Martin is raised to a pinnacle of fame, in the same class of philanthropists with John Howard, Walker, Venning, and Mrs. Fry. This young woman was a poor dress-maker, and resided with an aged grandmother at Caistor, a village three miles from Yarmouth, and whence she walked from Yarmouth and back in prosecution of her daily toil. Passing by the gaol which was at that time in a most neglected state, she often mourned over the condition of its unhappy inmates. Mr. Waddington then read a long and interesting extract, narrating the mode which she adopted to benefit the prisoners, the blessing with which her labours were crowned, an attempt to induce her to receive pecuniary compensation for labour, but her steady refusal of it, and her attachment to gratuitous voluntary labour. On closing the narrative, the speaker placed it in the hands of the chairman, and begged that the next time there was a discussion on the Voluntary principle in the House of Commons, the Chairman would read the facts to the House [cheers]. He concluded, by moving the first resolution, for which and those subsequently passed, see advertisement.

Dr. ARCHER, in seconding the resolution, said: It is not in the language of exaggerated sentiment, nor for the purpose of inflating the minds of my friends whom I now see before me, that I begin with the statement, that, never can I conceive of a spectacle so sublime as that upon which my eyes now rest. I do not suppose that among the whole body of teachers now in our presence there is a single person of the peerage—[loud laughter]—nor one person that can claim the position of a mitred bishop, although upon the platform there be some bishops whose heraldry is as true as those to whom I have referred [cheers]. Nor may there be that wealth that, centered in one person, could make him rich as Cæsar, nor any one distinguished by a colossal mind, or by thrilling and startling eloquence. But there may be something more than all those attributes, to which I have incidentally referred, in the persons in the meeting, whose consecration to the conversion of souls to Christ, is of far higher order than man can confer, and whose peerage is the highest under heaven—the peerage of feeling, thought, character, action, and principle [cheers]. Now, in what does the sublimity of that word which has this night brought us together consist? First, in the sublimity of its object. Let me impress upon my friends present—and I have no wish to speak in a declamatory style, but to seek to lodge some thoughts that you may carry away with you and work out hereafter—the grand purpose to which they have devoted themselves. It is not to inoculate the minds of children with crude doctrines, not to store up the memory with truths as a mere matter of memory; it is not to expand the intellect, however great may be that purpose, as an object of human enjoyment. But the great end that teachers have in view, if their minds are rightly influenced, is, the conversion of their children that are put under their charge—it is to seek nothing short of this, the impression of the image of the Lord Jesus Christ on every mind that comes within the range of their influence, and to lift the spirit once degraded into a state of holy spiritual exaltation; to impress upon it a deep conviction of the responsibility of a future life, as well as prepare for the duties and obligations of the present. Now, what is so sublime as that,—what purpose so noble and commanding? Here is the grandeur of it—carry this with you—each child's mind on whom you tell in the wide circumference of which you are the centre, in future times becomes the centre of another circle; and on and on the centres multiply, and the circles continue increasing, till you come to the centre of all influence—the Lord Jesus Christ himself,—the centre of eternal being, and of everlasting and boundless power [loud cheers]. Then, again, what are the motives by which you are impressed? We shall, by and by, find that the motives which have been impressed upon your minds, and by which you are actuated, are misunderstood, or misrepresented. What are those motives? Not lucre—not ambition—not the desire of worldly place—not the prospect of human emolument or aggrandizement by anything you can do; but quite the reverse. I can conceive no man who makes more sacrifices than a Sunday-school teacher [cheers]. Why, sometimes, Sir, the legislators in your House speak of the sacrifices they make; but I always think when they speak of them, that there is something behind the curtain [laughter]. I can scarcely imagine that such men as form the great body of your House, would give up their time, if there was not some recondit motive which it is not quite convenient to express, but which, in point of fact, exists

[laughter]. But there is nothing of that kind here. Sunday-school teachers, in all cases, give up that part of their time which is most valuable, and perhaps the only time they have themselves. I mean the Sabbath afternoon, and some evenings in the week for preparation. What is their motive?—ardent love to perishing souls—the desire to train up little children to the knowledge of Christ. These motives—let them be counted by these men fanatic and utopian—will outlive those paltry, quixotic, and insignificant motives, which so often occupy the dalliance of statesmen in the age in which we live, and who sneer at sound, upright Christianity [cheers]. But let us look to the means. What are they? You do not go to the Sabbath-school for the purpose of hearing the child repeat his Catechism, and saying to him you must believe. You do not go, as it is proposed in certain places—I will not say where—but in another place [laughter], to get the power to coerce children if their parents will not allow them to go. The Sunday-school teacher drives no child to the Sabbath-school; nor does he seek to bribe it by little presents. All the means he takes is the ample power of persuasion and invitation. What are his means? Not this creed or that creed, although I am not a great enemy to creeds, as I think they are reduced systems of theology and truth. But that is not the means used in the school. It is not the creed or shibboleth or sibboleth; but the thing taught is truth—truth out of the Bible—out of the book whose truth is so varied that it can come down to a child's instinct to lift it up; and yet truth so colossal, so stupendous, that it humbles the mightiest angel that burns by the shadows of God's own throne. Let us now look at facts. Mr. Waddington has referred—the Report has referred to them, and I shall speak of them very gingerly and very shortly [laughter]. In the age in which we live, statements are made, and they are brought out with more or less force, more or less bitterness, according to the suavity and the gentleness of the person's mind by whom they are brought forward,—because we always find, the better a man's feelings are the tenderer are his expressions, and the more entirely are his thoughts and feelings embalmed in his words. We are told in certain places in this age, first, the whole Voluntary system has failed in giving instruction; and, secondly, that the teachers of our Sunday schools are completely unprepared and unfit for the work in which they are engaged, and therefore cannot do that good which is to be expected from them, and they ought to have kindly and generous help [laughter]. What is meant by the failure of the Voluntary education principle? Is it meant that every child in a Sabbath-school who has gone out,—that all such children are not distinguished by great theological wisdom? Then Cambridge is a failure [cheers]. I do not suppose that every man who comes from Cambridge is a Newton in mathematics [laughter]. Then Oxford is a failure; for I do not suppose that every man who has come out of that has come out a classical scholar, fully tutored for the mastery of Greek and Latin. But who would say that Cambridge or that Oxford was a failure, because it happens that some boobies have gone in at one gate and come out just as foolish by another [laughter and cheers]. Who will say that our Sabbath-school system is a failure, because every child is not tutored up to the mark to which we have sought to raise him? But is Voluntaryism a failure in the schools? Had it not been for that Voluntaryism, the mind of the childhood and the middle age of England had at this moment been almost brutalized [cheers]. I will say that if Voluntary education in the Sabbath-school was a failure, better for us to have failed in doing what we have done than to have stood with folded arms, clutching perhaps now and then our property, our titles, and our standing, and leaving the stream of life, and mind, and thought to pass on undirected and unheeded to eternity itself [cheers]. The insufficiency of Sabbath-schools is pointed to. Of course there are certain kind words fall from the lips of persons that speak that way. They say we know that the young people are not up to it—they are not able for it—they are willing to do what they can, but they cannot do it all, and therefore we shall come forward and help them. Let each take their own way of doing their own work, but let them not meddle with us, and let each do their own work in their own way, but only do not make us pay them for doing it [cheers]. Then we are told in regard to the teachers that they are comparatively inefficient. Now, friends at the West-end know that I sometimes give them a few remarks on that point, and tell them that it is one point alleged for the failure of our schools, the fact that our teachers have not been able to make that a matter of instruction to themselves, and a matter of discipline to their own minds, without which all they do must comparatively fail. But still I go upon this principle, that a little heart in teaching, with no pay, and but very little system, will go a far greater way to train up a child in the way he should go, than a great head and great scholastic discipline, and plenty of money, with very little feeling [loud cheers]. If I want to catch the mind of a child, let me get at that child's heart [hear, hear]. If I want to get at that child's heart, let my heart come out to this child's heart, and all the drilled, dry, drastic system of modern tuition, unless it be sustained and quickened at the heart by the power, the spirit, and energy of truth, will make itself, and make those who come within its influence but one sepulchre of feeling, adorned, gilded, and bedizened within and without, without one particle of life, and thought [cheers]. I may say, while I make these statements, I am no enemy to what can be done by all parties for instruction. Quite the reverse: I wish to see national education, not governmental [cheers]. I mean by national education the education of the people of the country, all classes, ranks, and orders—not the people in St. Giles's merely, but those in Belgrave-square, and those with mitres in the bishop's seat, all educated up to the mark, up to the true point to which they ought to go if they wish to keep their places here and hereafter. But while I say this, I am not prepared for a single moment to give my adherence to any scheme, come from what quarter it may, that can trench one hair's-breadth on civil and religious liberty [loud cheers]. I love education—I love science—I

would love the universal diffusion of education and science throughout this country and through all the earth; but, heartily as I love that, I love that subervient to something still more precious, the independence of teaching—of teaching free from all priestcraft or political domination; and, if the alternative be put in the providence of God, although I think it never will be—if you put to me the alternative of education without freedom, or freedom without education, I would not hesitate for a single moment to say, Rather, rather let me live and die an unenlightened freeman than an educated slave [immense cheers]. Let me remind my friends that these are facts to which we look. You cannot evade them, and the simple point to which they come is this: if you wish to keep your place, and your true standing, it must not be by resisting the current that has set in from other quarters, but by going right ahead, and moving on and on in your own course. If you are to be the men of future ages as your sires have been the men of the past—if the Sabbath-schools of this country in times to come are to be the nurseries of spiritual strength, of the soul's freedom, as they have hitherto been, it must be by the improvement of the opportunities which God has given you, advancing with the progress of time, on and on to perfection. No man can mistake this—leave bribery out of the question. No man can mistake this—leave coercion out of the question. Lay this down as a truth in your minds, as clear as if it were written by a sun-beam, that the school best conducted is sure at last to have the best success. It may be that a few may be drawn off now; but the common-sense principle will soon see which is the best school, and at length come to the support of that where the highest amount of learning is conferred, and conferred in the best way. Let me add, my brethren and sisters in Christ, you have facilities which many of us on the platform had not twenty or twenty-five years ago. You have advantages for learning. I can remember the time when I was a Sabbath-school teacher, but I had not the advantages you have now. We never had such a thing as a lecture for Sabbath-schools. Teachers to instruct their minds in Biblical literature—science bearing on Scripture, was then comparatively unknown. It is now brought to your doors, and brought in the simplest form, so that the poorest Sabbath-school teacher can get as much for fourpence as divines thirty or forty years ago could have got for their sovereign. What is the argument? Improve your minds—take advantage of this, that you may meet the necessities of the times, by rising up to the high responsibilities with which God has surrounded you. In seconding the Report let me say—let us, amidst all the fears breathed on this side and on that, keep the mind calm—do not be disturbed—rest upon truth in the calm conviction that truth, after all, never can be mastered. There may be a rough and severe encounter, a deep and heavy battle, but rest assured that at the close of that struggle the victory will be on your side [cheers]. Let statesmen sneer at you—do not mind it. Let men that call themselves philosophers spurn you—do not mind it. Let individuals that speak of Ministers as being liberal, tolerant, kind, and catholic, say a few flattering words, and then bring the sting right on—do not mind one or the other. Just go with the full distinct conviction that the cause in which you are engaged never can be foiled. They may call themselves statesmen—they may try to make Downing-street a bed of roses by bribing all—that is their policy; others may speak in terror of the progress of Romanism; others may look down on this cause as the cause of mere cant—mind them not and fear them not. Let teachers go on working, and then it will be proved that the Sabbath-school will still be the theme of kind Christian feeling, for teachers' hearts can meet by the shadow of the same common cross, and in the full play of the same love; where children's spirits shall be tutored to the responsibility of the life that is to come as well as fitted for the duties of the life that now is; and where, in the times in which we live, those robust and manly principles of truth, and liberty, and independence will be infused into these children's minds, which the power of no despot can break, and the honesty of which no corruption can bribe or destroy [loud cheers].

Mr. T. BOAZ, missionary, rose to support the resolution. I should to-night, as well as during the whole of these anniversary services, have preferred being a hearer, and being instructed in all the interesting themes that come under discussion. However, your Committee have entreated me to say a few words. I remember to have read of one the warriors of Greece who, when he was invited to a festival, said, "Let me see the children of those who have fallen in conquest with me." When he had seen the children he returned to the assembly. As he entered, one of his most eloquent and heart-stirring brethren had just been moving the Athenian populace. The first speech that I made in this great city, on my return to it, was at the anniversary meeting connected with the Institution for the daughters of Missionaries at Walthamstow. I requested my brethren first to show me the children of those who had been my fellow-labourers in the field. My next interview was with those who have ever been dear to my heart, and who are dear to the hearts of all that love our country. It was at the anniversary of the British and Foreign Sailors' Society; and who is there amongst you that does not love a sailor? And who is there amongst you that would not wish to convey the Gospel to every sailor's heart? My next introduction to the Christian public of England has been in this vast assembly; and when I entered I found one of your popular orators addressing this Christian Athenian republic. I can only say that I wish I had his voice. I can say to-night, in the language of one of our most feeling poets—Kirk White,

"I am pleased, and yet I am sad."

I am pleased to make my maiden speech in this hall, in a company of Sunday-school teachers; for I commenced my career in the ministry as a teacher myself, and I commenced that teaching in the eastern part of this metropolis, and in one of its most degraded parts. I believe it is Augustine who says, "I love to roll back the tide of my mind to the period when I sat on my mother's knee, and when I listened to religious instruction from my mother's lips." There is a freshness in

the recollections of early life; and that which Augustine felt in reference to his mother and to his early associations, I feel in reference to my early labours in the city of London. It is to that period of life that I date some of the strongest and happiest and most useful and abiding of all the impressions that have impelled me on in my work. I feel pleased when I see, after an absence of thirteen years, that the Sabbath-school cause has not gone back [cheers]. The vast assembly before me is an indication to this effect. Whatever statesmen may have been thinking, saying, doing, you are taught by ocular demonstration that all that they have thought and said and done, has been in vain; they have not been able to throw back one single step the mighty cause of religious education; and on this account you, and all throughout the world, should thank God and take courage [cheers]. Your committee, however, asked me to say a few words to-night, not so much on the subject of education generally, as with a view to impart some few facts connected with the state of education in India, in connexion with Christian missions. I stated, just now, that while I was pleased to meet you, yet I was sad; and I was sad for this solitary reason, that while your report referred to Australia, and to different parts of the earth, it, like many similar reports, entirely omitted India. What has there happened to India, with its ninety millions of people, that it should have been excluded from your report? What has happened to India, a field wide open for Christian education, and ample and free, that you should not have thought of it in your report? Or, rather, what has happened to India and its millions, that there is no Sunday-school Union in India? No correspondence with India? No sympathy with India? [cries of "No."] Shall that state of things continue in India? [A Voice—"There are no schools in India."] No schools in India? I will tell you the reason why. Because all our schools, every day in the week, are every one of them Sunday-schools. The Bible is taught every day, indeed, I may say, every moment. Every one of our missionaries is a Sunday-school teacher, and every day with us, in that respect, is a Sunday. I do not mean that you express no sympathy, that you do not feel for them; but I want that sympathy based upon intelligence, to show itself by practical demonstrations; and by your feeling for them in a way that shall lead you to stretch forth the hand of Christian aid to them, and to unite the vast country of India with our country of England. And you can now do this very easily, for it is but two months past since I was standing in my own pulpit in the city of Calcutta [cheers]. Almost like magic have I passed from there here. That which has brought me so rapidly in the midst of you, can bear back as rapidly all your wishes, your gifts, and everything that you wish to send, and to do, for India. I may just inform you that at present, in that vastly populated country, the cause of education is in a remarkably prosperous condition. In the city of Calcutta alone, on the day of my departure, there were in our schools 6,000 youths, averaging from five to sixteen, under daily instruction. Out of these 6,000, a very large proportion were in our Christian Institution [hear, hear]. In these institutions they have the amplest education, from the alphabet up to the highest course of instruction that can be given in your colleges, and in the midst of that instruction there are continual preachings, almost every hour in the day their consciences are addressed upon the great subject of salvation. I may state it, without the fear of contradiction, that at this moment, in the city of Calcutta, there are hundreds of young men well educated, thoroughly versed in all the great truths of our holy religion, and who are prepared, when the Government remove the restriction which now rests upon the profession of Christianity, to acknowledge themselves on the Lord's side. The restriction to which I refer, in connexion with the British administration in India—and I speak it with all respect for that administration—is this; that a man, when he receives baptism, and puts on Christ, loses his all, his property, his friends, his connexions, and becomes a completely isolated being in the midst of thousands [hear, hear]. I may state one solitary instance to illustrate this position. One of the young men in the institution of the London Missionary Society, with which I am connected, received baptism. From his position in society and connexions, he was in the possession of property worth about £55,000, besides being the only male heir to four properties. By his simple act of baptism and profession of Christ, he became a complete beggar [hear, hear], and lived in my house. The day before his baptism, he would have been worshipped—for he was a Brahmin of the highest caste—but not one, from the highest servant in the house, the day after his baptism, to the meanest, would have done him the most necessary office [loud cries of "Hear, hear"]—and these are the losses to which our native Christians are exposed on their profession of faith in Christ. There are hundreds of young men who are ready to make that profession, whenever that restriction shall be removed. Now, what I ask, in the first place, for India, is this—not that you will give money—not so much that you will give your books—not so much that you will give Sabbath-school teachers, though I hope that, out of this vast multitude, some young man may feel impelled to offer himself as a missionary for India, for I have been told—and that has brought me to England in a great measure—that the missionary spirit is dead on the altar of the Church [cries of "No, no"]—that there are no young men who will offer themselves to our Missionary Society. Is that true, young men? or is it a libel on your character and spirit? I hope that, to-night, some of you will be stirred up to say, in answer to the Lord's appeal, "Here are we; send us." When I exhort you to do that, I also ask you to do that which is the chief gift to India, namely, "Brethren, pray for us, that the word of the Lord may have a free course, and be glorified with us as it is with you." When we can secure the prayers of every Christian teacher in England, and every child in the Sabbath-school, then shall we feel that we are strong, that the work shall prosper, and the nations be converted to Christ [cheers].

The CHAIRMAN: Since the adoption of the Report has been moved, a gentleman has given me notice of his intention to move an addition to the resolution. It is my duty to allow him to be heard. I am standing

before you as fellow-citizens, and I never fear to face the largest assembly in England, knowing that Englishmen will do that which is right and truthful. At the same time, I do trust, that in making this amendment, the gentleman will do so in a right spirit, remembering that we are a Christian Sunday-school Union, and you will hear him, I doubt not, in the same spirit. I trust we shall arrive at a unanimous friendly decision.

THOMAS THOMPSON, Esq., then rose and said, I will endeavour to keep myself under the direction of our friend Dr. Archer, and be as calm and as good tempered as I possibly can. I cannot but be so in a meeting like the present. I recollect that forty-four years ago, I had the pleasure of being present, with many of my Christian friends, at the formation of this Union at Surrey Chapel, and I feel all the responsibilities connected with that recollection. During the subsequent period, it has been my happiness to be at many of its anniversaries, and there has been nothing but union, which has been the spirit in which we have proceeded, and I do hope that, as we began, so we shall continue and end [cheers]. But I feel that the Union, which has been so many years in existence, proceeding from year to year with continued, delightful progress, and which angels and happy spirits in the skies have looked down upon with delight, and they are now regarding the present meeting with the deepest interest, requires to be vigilantly watched. Whilst we acknowledge, as we ought to do, the labours of the officers of the Society during the past year, yet we should affectionately and temperately impress upon the officers for the ensuing year, what we, as Sunday-school teachers, deem essential for them to carry out. I honour those from whom I have differed for the last two or three months. I believe, that in what they have done, they have carried conscientiously out, and the constitution of the Society, up to a certain extent, justifies the course they have pursued. But I regret that they have allowed some of the periodicals writers to speak of "the unquestionable attitude of the Sunday School Union." I thank them for the past; but I hope that the officers to be chosen to-night will pursue a very different course during the coming year [Two or three voices, "No," followed by cheers]. We are now about to elect a new batch of officers, and feeling as I do, a warm attachment to the Sunday-school system, and believing that it will be perilled by the operations of measures which are now in progress for carrying out the Minutes of Council, I submit to the meeting that an addition ought to be made to the resolution before it. Mr. Thompson then read the addition, which will be found appended to the resolution. I have, he went on to say, no hesitation in saying that, however calm Dr. Archer and other ministers, labouring in towns and cities, may be, residing as I do in an agricultural population—[hear, hear]—that unless our friends in these towns and cities lend us all their energies and their best efforts, our Sabbath-schools will shortly become extinct [hear, hear]. I know the clergy well, and when I speak of them, I wish to make many exceptions. I am not now looking at such individuals as my esteemed brother-in-law, Baptist Noel, but I am looking at the system as it works throughout the land [cheers]. I was appointed the other day, in connexion with some of my esteemed friends on the platform, to wait upon one of her Majesty's Ministers in reference to these Minutes of Council. I called his Lordship's attention to the fact, that the Home Missionary Society had 500 stations under its charge, and that the result of this measure would be, that in a short time, the clergy who, before the entrance of our Missionaries, had forgotten their duties, would seriously injure the labours that these Missionaries were carrying out. I reminded him that our Sunday-school teachers were labouring amongst 500,000 children whose parents had, many of them, not more than 7s. a week on which to subsist, and who were cheered amidst their poverty only by the religion we sought to diffuse amongst them; that these children would be seduced from the schools, led into places where Tractarianism, with all its errors, were taught, and thus ultimately this portion of the people be deprived of all the comfort and consolation which they now enjoy. His Lordship, forgetting his position for a moment, said, "I hope not." "How is it then," I asked, "that the hierarchy are so concerned, so anxious for the adoption of measures which, but as it were the other day, were pronounced by them unconstitutional?" The fact is, they have the full expectation that they will obtain possession of the parties who are now under the spiritual charge of our Missionaries. Why is it that the Bishop of London, the Bishop of Exeter, the Archbishop of Canterbury, and such men as Hugh Stowell, who, I believe, love the best things, are so exulting? They tell us, 'We shall give you schools.' Are we to allow it, without using our best efforts to retain the children under our direction? [cries of "No"]. Are we to give them up? [cries of "No"]. I regard the *Record* as the betrayer of Protestantism [cries of "No," and cheers]. The *Record* the other day, in supporting the Government measure, admitted that the National School Society had, within the last three years, received £140,000, while the Dissenters had only received £8,000. I am sorry we ever had that [loud cheers]. On Monday last the *Record* advocated the knocking down of the old National School Society, and the building up of a new one. We are told that the hierarchy is tolerant, and, not long since, the Bishop of Norwich praised its tolerant spirit. Let me relate a fact that took place in a country village, and my friends must bear with me while I relate it. Names and dates might have been given, but the Bishop did not choose to ask for them. The children were assembled for examination in the Church Catechism, when the following scene took place:—Master: "You are to answer some questions from this part of the catechism. What is your name?" "So-and-so—So-and-so." "Who gave you that name?" "What did your godfathers and godmothers do for you?" [laughter]. "I never had any" [hear, hear]. "Answer the question, you impertinent fellow." "I have answered it—I never had any." "Answer the question at your peril." With the tear in his eye, and the spirit of a martyr in his heart, the child answered, "I dare not lie" [loud cheers]. The boy was removed,

and mercilessly chastised [loud cries of "Shame," and expressions of reprobation of such brutal conduct]. I have great pleasure in proposing the addition I have read to the resolution.

Dr. HEWLETT, in coming forward to second the addition, said: I should not have taken this position, had I not been requested by one in whom I have the utmost confidence with reference to his feelings of strong attachment to Sabbath-schools. It was by the request of Mr. Thomas Thompson—I believe, one of the oldest friends of the Sunday-school Union—that I stand here in the unpleasant position of seconding an addition to the resolution. If I understand this addition, it conveys a commendation of the conduct of those who have retired from office, and expresses confidence in those who are to succeed them. In looking at this assembly, I see in the countenance of every one present a living instance of the power of the Voluntary principle [loud cheers]. I think it is important that it should go forth to the world, that we look upon our Sunday-school teachers as the guaranties and protectors of civil and religious liberty. They take the chart of heaven as their sole text-book; and that text-book equally repudiates all priestly interference, and all control in matters pertaining to individual piety [loud cheers]. I rejoice in this opportunity of meeting so many of my fellow-labourers in the Lord. The first movement in my mind towards entering the sacred ministry was by my connexion with a Sabbath-school; and, but for that school, I had never been in the position I now hold [cheers]. I stand, therefore, before this assembly as a debtor to Sunday-schools. In relation to the question before us, touching the Minutes of Council which have perilled the liberties of Sunday-school teachers, I say, those Minutes present an aspect which it becomes every man fairly to look at. The Government came to proffer help when that help has been afforded by other parties. Did they come to us in 1799, when ignorance was covering the whole face of the land, and when there were resources to a mighty extent at their command for the education of the people? No; but they came when the Voluntary principle has been working, and working effectually, in diffusing education extensively around us [cheers]. And then the Government come forward, for what? [cheers]. Not to grapple with the difficulties of ignorance, but to pluck the crown and the laurel from those who have won them [cheers]. We are told that the proposed plan is a remedial system, but it reminds me of the doctor who, when there was a family severely afflicted, went not to visit them; kind and affectionate friends, however, supplied his lack of service; by their diligent attention the health of the family was mercifully restored, and then came in the doctor to try to prescribe [laughter]. It is precisely the case here. The country has been in a comparatively diseased state, by the extent of ignorance prevailing in it. Sunday-school teachers have been the kind, the judicious, and the timely friends, applying the appropriate remedy; and now that health is beginning to beam throughout the land, forsooth, the Government comes in as a doctor [loud cheers]. The connexion which Sunday-schools have with the future history of our country and the progress of Christianity throughout the world baffles the power of the arithmetician to calculate, or our imaginations to conceive. Although we have reaped illustrious fruits, and though we are taunted with the feebleness and inefficiency of the Voluntary principle, we turn upon those who taunt us, and say, Take your hands out of our pockets [cheers]. The taunt that Government has thrown out on the Voluntaries reminds me of a fact that occurred in 1827 at the island of St. Kitt's, where a poor slave, who had been guilty of some real or imagined impropriety, was heavily burdened with irons and compelled to work in them. He was required to do thirty rows during the day. When he had accomplished his twenty-ninth row, the slave driver came to him and inflicted a few random lashes on his back, and cried out, "You idle scoundrel, why don't you work?" He immediately replied, "Massa, take off dis chain, and me do more work" [cheers]. The application is simple. We have been working; then we have been chided and perhaps smitten with an olive-branch, as Sir James Graham called it, but it proved to be a birch that whipped us to our principles, told us that we had done too little, and we, therefore, now turn round and say to the Government, take off our chains and we will do more work [immense cheers].

The addition was then put to the meeting, and an immense number of hands, accompanied with loud cheering, held up in its favour: on the contrary being put, three or four hands only were exhibited.

The Chairman said that he had great pleasure in declaring that the addition was carried almost unanimously [cheers].

Charles Hindley, Esq., then vacated the chair, to which he was succeeded by Thomas Thompson, Esq.

Mr. Watson announced, that in consequence of the interruption of the regular course of proceeding, there would only be one further resolution moved.

Mr. J. BRANCH, minister, then rose to move the second resolution. Your Committee have not invited me here this evening to contend for those great principles which you advocate, but simply from the fact, that I have spent nine years of my life in the service of a society whose name I need not blush to mention—the London City Mission [cheers]. They fancied that my knowledge of the ignorance of the population in the dense parts of London would enable me to afford some support to the great cause of Sunday-schools throughout the world. If my testimony be worth anything to a Society of so much importance, and to a meeting like this, I would say, that of all the auxiliaries in the great work of benevolence and philanthropy which is found in varied exercise in London, I know of none that has been a greater blessing to the courts, and lanes, and alleys, and streets of the metropolis, than Sunday-schools. But for these the missionary would have wanted a link in that chain whereby sinners are made acquainted with Jesus Christ [loud cheers]. What can he do when he goes into the places I have named, and finds them densely populated with poor people, but in the first instance get the children to the Sunday-school—and what can he do there

without the assistance of the teachers? In many instances where the labours of the Christian Instruction visitor and of the City missionary have failed to gain an entrance, the talismanic charm connected with the Sunday-school teacher has opened the door. Where no other could go and obtain an entrance the teacher has made his way [cheers]. I fully concur in all that has been said respecting the great benefits conferred by this Institution. "Fill the measure full of wheat," says an old Divine, "and then the chaff will fly away" [hear, hear]. Depend upon it that, if ever error is to be overcome, it will be by the simple propagation of religious truth. I was talking, the other evening, with a young girl, who had recently been a Sunday-school scholar, and she informed me that a gentleman wished to persuade her that Jesus Christ had no existence till he appeared in this world. The young girl (for she was only twelve years of age) put the New Testament in his hand and said, "Sir, it is written there, 'Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet, for our sakes, he became poor' [cheers]. Was it when he was born, when he said, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' Was it when he prayed in another man's garden? when he was crucified on Calvary? when he was buried in another man's tomb? From the cradle to the grave he was a poor man. When was he rich?" [loud cheers.] He heard this from a Sunday-school teacher; and such knowledge as this propagated through the land would soon exclude Socinianism. Give us but the simple teaching of the Bible, as adopted by some of your Sunday-school teachers, and we need not fear Socialism, Puseyism, or any other *ism* opposed to the Scriptures of truth. The love of Jesus Christ, an ardent love to the souls of men, will be enough to guide you through all your difficulties and all your opposition. I remember reading, some time ago, of a fire that took place at an hotel in Dover-street, Piccadilly; and one circumstance connected with it was this:—A servant who had been appointed to take charge of the child of a lady sleeping in the house, went to the door, and finding, as she said, the handle too hot, she actually retired and left the child in the room. The mother came, but the handle was not too hot for her [cheers]. She undid the door and forced her way. Nothing but principle of this description, such ardour of love to the souls of children and to your Master, will ever fit you for the great work in which you are engaged [cheers]. It is not coming to Exeter-hall (though I like to see it once more), to clap and to be praised for what you are doing; but it is taking your posts, week after week, and Sunday after Sunday, to carry on your great work, that will lead to the desired result. Keep to that work, and you have nothing to fear from the error with which the world abounds. There has been a sneer cast abroad about Sunday-school teachers being tinkers and tailors, but heed it not. When Bunyan stood before his judges, the question was put to him, "Is it true that you are a tinker, and yet a preacher?" What was the reply of Zion's enchanting dreamer? "Yes, as true as that Peter was a fisherman" [cheers]. I do not think, so far as I have observed society, that the parties who are dignified, moral, and scriptural, are not to be found among the very lower orders, nor among the very higher; but amongst our mechanics and tradespeople are to be found the staple commodity of the safety of our country. If I know anything of Sunday-schools and Sunday-school teachers,—and I have been both a scholar and a teacher,—I believe the vast number of our hard-working teachers, who are constantly to be found at their posts, are amongst these classes. The day has come when each and all of us must march with the times. I do not know how often you meet for mutual instruction and mutual prayer; but I tell you this, that unless you move on, the children will tread upon your heels [hear, hear]. And if they do not move on, you must tread on the heels of your pastors, and they must move on too. I have heard of a country minister,—but I cannot vouch for its truth,—who said, "We will have no more of Sunday-schools. These children ask such awkward questions of their teachers, and they come bothering us with these awkward questions. We must put a stop to it" [laughter]. Depend upon it, you must endeavour to improve yourselves—all must move on. Look at the times. I have listened with delight to the singing in this hall; but some time ago I visited a Ragged school, and there, five or six boys were selected to sing out of a music-book,—who a short time before were thieves, clothed with rags. I said to one of them—twelve years of age,—“What are you going to do with the music-book?” He replied, "Sir, I takes the tenor" [laughter and loud cheers]. This seems as an indication of the truth that I am endeavouring to advocate. The principle which I wish to inculcate is, that you must advance yourselves, if you would advance your scholars. There is a principle got abroad in the world, which only needs to be realised in order to make you, while endeavouring to communicate knowledge to others, increase your own.

"There was a man—though some do count him mad,
The more he gave away, the more he had."

[cheers].

Dr. BEAUMONT: I was about to say, that I thought the meeting had been a little hard upon a certain description of persons who wear the designation of statesmen: and although some things a little hard and sharp might be said in that direction, I think we shall all agree in this concerning them, that it really is a change on their part—and I cannot but think a hopeful change—that statesmen themselves now come forward and say, "The people must be educated." Time was when that class of men had very serious apprehensions as to the culture of the popular mind. Sunday-school agency, however, has moved that upper class, and imbued them with a notion that the popular mind is now to be educated [cheers]. The Chairman, who preceded you, Sir, I suppose, be considered at least amongst the class of the political men of the day. I must, however, say, on the other hand, that something was said in the earlier part of the meeting, which I thought was a little hard on the previous occupant of the chair, and at the latter part of the meeting, something a little hard was dealt out on the present occupant of the chair. I

have not the honour of having a particular acquaintance with the gentleman who now sustains that post, but I have always associated with his name the patron, the friend, the servant of Sunday-schools [hear, hear]. I think he may be clothed with the designation of the father of many Day-schools [cheers]. When a father sees his children in danger, and that his beloved offspring are exposed to peril—even though that peril may be but imaginary—I do not say that it is—it would justify him in stepping forward to protect the child [cheers]. I am not going to refer to any debateable matter, that matter has come before you, and I do not see well how you could have avoided it. I must, however, do you the credit to say, that you are an educated set; for after all, with the enthusiasm necessarily attendant upon the subject, and the deep and strong feeling which such a subject must necessarily have inspired in such an assembly, I think you have conducted yourselves well upon the whole [laughter]. Quitting the topic to which I have adverted, I will merely throw myself on the tolerance and indulgence of this vast assembly for a minute or two, touching the general question. I participate in the previous speaker's sentiments as to the magnificence of the scene presented in this Hall. It has fallen to my lot to be here on two or three previous days this week, but I never saw it so full as now. Why, it is more than full [laughter]. A vessel may be more than full, and not run over; for by the law of cohesion among the particles, they bind together with such affinity, that, though the fluid is above the level of the cup in which it is placed, it does not run over. Sometimes, however, a cup may overflow; and this is the case with this Exeter-hall cup,—rather a large cup certainly [laughter and cheers]. I must, however, say, that it is full of mind, devoted to the improvement of mind like itself [cheers]. One gentleman has referred to Augustine. In his early days, Augustine was the subject of many doctrinal errors; and his mother, who was a devout woman, whom the Apostle John, had he written of her, would have called an elect lady, was deeply touched with the errors of her boy. She took him to Ambrose, the Bishop of Milan, craving the instruction of Ambrose, and hoping that he would remove the errors. Ambrose took young Augustine under his tuition, and laboured much to correct his mind, and bring him from the errors that had fastened upon it, but he laboured in vain; and the mother came to take him away, Ambrose feeling that he could do no more for Augustine. When the mother got hold of the boy to lead him away, the tears were rolling down her face, and sighs were escaping from her breast. Ambrose looked at her and said:—"Why, my good woman, it is hardly possible that a child for whom so many tears are shed and prayers are offered can be allowed to remain in such doctrinal errors." And that young Augustine became the great Augustine, the celebrated theologian. What is my application? That it is prayers and tears, along with tuition, that make the tuition effectual and saving [cheers]. I am a great friend of Sunday-schools because I believe that, along with the scholarship conveyed through their agency, many tears are shed and many prayers are offered. Dry, scholastic teaching, though it may be after the fashion of Aberdeen, or Glasgow, or Edinburgh—though it may be after the type of the London University, or Oxford or Cambridge—though it be drastic (to use the word of my friend Dr. Archer, whose arrows are so sharp, that they make a way for themselves everywhere) [cheers]—dry, drastic, scholar-like teaching, luminous though it be, and sparkling though it be with the *scintillas* of science and the beauties of philosophy, if there be no affection and piety, where is the saving process [cheers]? I am not the enemy of scholarship; I like it well; but I am more of a Religionist than an Educationist. I am more for the saving of the soul than the brightening of the intellect [cheers]. I will not, however, detain you further, as I understand you wish to hear Mr. Stovel, but at once resume my seat [cheers].

Mr. C. STOVEL, minister, in rising to support the resolution, was received with loud cheers. I think, he said, your resolution wants no support; it will derive all the support it wants from your faith, and you will, I am persuaded, carry out the sentiments which have been adopted at the meeting with vigorous perseverance in your private spheres. I am very glad that the occurrences of the evening have terminated with so much comfort, and, as I think, with so much propriety. I was told on coming to the meeting that it was likely there would be difficulty in conducting its business, but I quite confided in your judgment, and in the good management of the chair, and now I am personally satisfied that I was right. I am now about to offer you some of those congratulations which have been offered. I think your object is one of great moment. I do not think that at present we are altogether advanced to that state of perfection which the work requires [hear, hear]. Frather think it would be desirable that every one of us should return convinced of this, that both the things you have in hand, and the times in which you live, require augmented zeal, and most prayerful perseverance in perfecting the system whose working you have to conduct, in order to make it more perfect still. Your own capability to conduct to self-improvement (do not forget it) must be the object of your pursuit as it will be the great strength of your hands in all your undertakings [hear, hear]. I earnestly advise you to be very careful indeed in all your more limited and more extended spheres—to take right ground with reference to all the Government interference of our times [cheers]. I do not condemn anything that has passed in your committee, but I rejoice that you have intrusted them with an instruction which will at least lead them to keep a sharp look out [cheers]. I have in my hand a document which strikingly shows the absolute necessity for such careful perseverance. There is associated with the letting out of land in the agricultural districts such restrictions and conditions as plainly tend to evolve a most fixed determination, on the part of the advocates of error, to grasp every instrument within their reach, and to employ every energy in accomplishing their purposes [hear, hear]. To my mind the importance of your undertaking is seen in nothing more than this, that the Government

have looked down upon it, and seen in its movement a moral power which it seeks to use [hear, hear]—and the clergy, who should formerly have invented this great engine of instruction, now see that they were wrong in neglecting the rising generation, have condescended to use, in resisting the operation and advancement of truth, an instrument which, in your hands, hath been the means of surrounding them with energies which have overpowered them; and in creating converts to the truth by which they have been outvoted and out-numbered [cheers]. If such an effect hath been produced on the great clerical corporations of our country, if such a desire hath been awakened in the minds of the ruling powers, let us learn this one lesson, to secure as perfectly as possibly the essential character of your schools, and seek by every possible means the most effectual methods of conducting them and making them as perfect as you can. What is that essential character that I would secure for them? First, that they may be free. It is their freedom which hath given them their vitality and their present grandeur [cheers]. If they are free, then, in these free schools, nourish that piety and prayer which have been so well and forcibly urged upon your attention by the last speaker—remembering the simplicity of the instrument you hold, and that the Bible which you teach the scholars to read is valuable particularly in this, that it points to the cross of the Redeemer who came to die that we might live, and that the cross of that Redeemer is principally valuable in this, that it is a means by which the mind contemplating it starts forward to realise and to appropriate the vast eternal mercy of God which flows to us thereby. Whilst you fix your eye on it and lead your children to contemplate the same, there is another unseen agent standing by the mind of the teacher, evolving his sympathies and awakening the sympathies of the child, and the sympathies of both are combined with a sympathizing spirit. It is as children and teachers rise to combine with that spirit, and through that spirit to commune with God, that this work becomes both wisely conducted and strong in its operations [cheers]. Hear therefore, calmly, this my earnest wish, that every teacher may be impressed with a sense of his personal deficiency, and in a sense of that personal deficiency become humbled under the teaching of the Eternal Spirit, and by his guidance seek to sympathise with the child; guide each child, by individual instruction, to the cross, through that cross lead him to bow down before the great, eternal Father, and his blessing shall rest upon you all. Let me entreat you to remember the times in which you live. It is not merely with darkness and uncultivated minds that you have to deal; committed to your trust are multitudes that have been wrongly taught, and have much to unlearn. Many bitter pangs of penitence must be combined with their hope, and sweetened to their taste. They have need of medicine, and your sympathy and generous love must sweeten that medicine. If you are careful to nourish them, while you place humble reliance on God, God will make you competent to all things. I would have you be watchful against the movements of your adversaries, that you do not waste too much of your time in these contentions. Remember that that which hath attracted the attention of all the adversaries of your cause, is the efficacy which has attended the movements of your schools. If they think, having now awakened from their slumbers, and learned, after many centuries, that children in the poor circles of life are ignorant, if they have now come to the knowledge of this fact, and they choose to use other methods than those in which you can coincide, let them pursue their course. Perchance they may take, by force of law, something from your pockets. Quietly, and with dignity, protest; and when you have lawful opportunity, petition. You can use whatever means you have in order to correct the error; but remember that, whilst they have, by plunder or by force, used whatever means they choose to employ to promote their designs, you have still to outstrip them with your generous zeal and your mighty triumphs. This will be your safety and your glory [loud cheers].

The resolution was then put and carried.

Mr. S. GREEN, minister, said: I have one duty to perform, and that is, to tender our acknowledgments to Charles Hindley, Esq., for his kindness in coming here to take the chair on this occasion. I am glad he came, and am thankful to him for coming, because he has seen that Sunday-school teachers are jealous of the freedom and the welfare of their schools. I am thankful to him for coming, because I believe he came at a pinch, and when you were wanting the services of a chairman [cheers]. Mr. Green concluded by moving the last resolution.

Mr. WATSON having briefly seconded the motion, it was put and carried, and, after singing, the meeting separated.

RELIGIOUS TRACT SOCIETY.

The Anniversary of this invaluable Society was held at Exeter-hall, on Friday, the 7th inst. About 3,000 persons were present—J. G. Hoare, Esq. in the chair.

Mr. MONRO, minister, opened the proceedings by prayer.

The CHAIRMAN then rose and said, they were met that evening to celebrate the 48th Anniversary of this Institution; and through the kindness of the Committee in having requested him to take that chair, he was now able to congratulate the meeting upon the signal success which, by the blessing of God, had followed the great and varied operations of this excellent Institution during the past year. The amount of good done by the Society hitherto had been so great and so extended, that they could scarcely look for an increase; nevertheless, it was a source of satisfaction to know that the number of publications issued during the past year had considerably increased. The funds also had increased to the amount of nearly £4,000. The report would tell them of the success which had followed the efforts of the Society in China, in the East Indies, and in various parts of the world, as well as at home. All the publications issued by it contained that important fundamental truth of the Gospel,—the way of

salvation through Christ Jesus [loud cheers]. He thought that the Society had two great claims upon their support—in the first place, it was the means of assisting other institutions. Without it, what could the Missionary Society do in distant lands? and with regard to the crowded cities of home, how could the Missionary carry on his labours without its instrumentality? Another remarkable feature of the institution was the mode in which its operations were carried on. While the receipts for benevolent purposes were only about 6000*l.* per annum, yet, owing to its excellent management, publications to the value of ten times that amount had been issued during the year. The profit derived from the trade had been added to the Benevolent funds, and thus they had been augmented about 2000*l.* Instead, therefore, of expense being incurred in conducting its affairs, and which in other institutions necessarily came out of the funds, more than the amount they actually contributed for benevolent purposes was in reality devoted to that end [cheers]. Many thousands of the tracts had been distributed amongst soldiers and seamen, persons employed on railways and rivers, and given to the prisoners in the jails and patients in the hospitals. It was a great thing for them in the hour both of trial and prosperity, to receive these little faithful messengers of mercy, the tendency of which was to confer upon them great spiritual benefit. He would earnestly press upon the friends of the Institution, after all their exertions, to place their entire confidence in the blessing of God; and if each individual present would, on retiring, resolve to put up a prayer to God on its behalf, it could not fail of being answered, and the benefit of the Society thereby promoted.

It gave a brief view of the Society's operations during the past year, in the distribution of tracts and religious books, in China, Siam, Burmah, India, Australia, Africa and the African islands, Spanish America, the West Indies, British North America, North Western America, France, Switzerland, Belgium, Holland, Spain, Italy, Germany, Hungary, Saxony, Sweden, Russia, the Mediterranean and adjoining countries, Greece, Persia, England, Scotland, Wales, and Ireland. The grants made to district, visiting, city and town missions, Christian instruction and kindred societies, for Sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, workhouses, union houses, railway workmen, fairs, races, foreigners in England, home missionary agents, convicts, ships, colliers, rivermen, and miscellaneous, amounted to 2,635,856, of the value of £2,560. The libraries granted, on reduced terms, to destitute districts, union houses, Sunday and day schools, factories, &c., amounted to 558. The libraries granted since 1821 have been 4,245. The issues from the London depository alone have been 18,224,036, being an increase of 1,800,266. The total circulation at home and abroad amounted to 440,000,000, in about 100 languages. The Report then referred to the publication of the "Monthly Volume," D'Aubigné's "History of the Reformation," and other works. The total benevolent income of the year, including special contributions for China, was £6,080 3*s.* 9*d.* The gratuitous issues, £7,936 9*s.* 7*d.*, which exceeded the benevolent receipts, excluding the donations for China, £2,017 9*s.* 10*d.* The legacies amounted to £1,931 1*l.* 10*d.*; the cash for sales, £48,495 10*s.* 7*d.*; the total receipts, £59,416 3*s.* 9*d.*; being an increase of £3,305 10*s.* 14*d.* beyond the preceding year. The Report concluded by advertising to the importance of employing increased means to circulate the publications of the Society, more especially by colporteurs, and by encouraging its supporters to renewed diligence in the work of the Lord.

The Rev. E. BICKERSTETH, clergyman of the Church of England, rose to move:—

"That the report, a summary of which has been read, be received and printed; and the following Ministers and Gentlemen be the Officers and Committee for the ensuing year, with power to fill up the vacancies." [The list was then read.]

How delightful it was, he said, to see that hall filled every day with those blessed Societies, beginning with the Wesleyan Missionary Meeting, on Monday; the Church Missionary Meeting on Tuesday, the Bible Society on Wednesday, the London City Mission on Thursday, the Jews Society that morning, and now almost equally well filled, chiefly with different persons in connexion with the Religious Tract Society. He felt a cordial sympathy with all the objects which those blessed Societies had in view, the end of which was to make Christ known to those who knew him not. He prayed that the blessing of God might rest upon all their efforts. He attended there that night at considerable inconvenience, in order to show his love to the Institution [cheers]. It was a highly gratifying thought to those who were getting older day by day, and could not long anticipate the privilege of attending that meeting, to see that when they fell, their children would rise up after them to take their stations. He had been delighted that morning, at the Jews Society, to see Bishop Wilberforce stand in the place of his father, in connection with the Institution; and he was delighted that evening by seeing the son of his revered friend (Mr. Hoare) then sitting in his father's place, and presiding over the assembly [cheers]. This Society enabled the poorest and the humblest among them to become missionaries, as every Christian ought to be. Every gift was given to them to profit withal, for they were called upon to be the salt of the earth, and the light of the world. He rejoiced that this Institution was the means of nourishing so many other societies. It appeared year by year to renew its strength, and wonderfully met the wants of the age, by providing suitable publications for all the various exigencies arising from the remarkable progress of science and knowledge. When they gave away a tract or a book issuing from this Society, they were satisfied that it was sound in its principles, and valuable in its knowledge. The Religious Tract Society had been the parent of many other Institutions. The British and Foreign Bible Society took its origin within the walls of that Institution, and the Evangelical Alliance had the advantage of its committee-room in its beginning. He was not surprised that the disturbances in Ireland had attracted the attention of the Committee of this Society, it was just what he expected, and he was thankful to find that they took the right religious principle of making the doing good to the bodies of men, the occasion of doing good to their souls. A charge had been made against them by some persons in high stations, of being guilty of rank bribery and corruption. He wished that those men had read their Bibles better [cheers], that they had studied the example of the Re-

deemer, who made the feeding of the body the occasion of valuable instruction to the heart. The blessings of the printing-press were well stated in the Report. At the present day, there was an immense circulation of cheap literature, much of which was very bad. There were Sunday newspapers and weekly periodicals of various kinds; infidel and licentious periodicals were being issued to a prodigious extent; and the Romanists, through the Derby press of Mr. Richardson, were sending forth an immense mass of their publications to seduce men into the apostasy of Rome. The Socinians, also, were very actively at work. He held in his hand a proposal for a new library of 300 volumes, by the Rev. Mr. Barker, a Socinian minister. Each volume was to be only 8*d.*, and considerable progress had been made in carrying out the plan. Mr. Barker very candidly stated that he did not wish to conceal the fact that several of the theological works proposed to be published were what would be called heterodox. The object, in fact, was to introduce Socinianism principles far and wide among the lower orders. He liked the honesty of that statement of the Earl of Arundel, in the House of Commons, that Roman Catholicism was antagonistic to Protestantism, and would never cease its antagonism till Protestantism became extinct. Let Protestants meet such statements face to face, and say, "No peace with Rome" [loud cheers]. They would never doff the Protestant armour if God continued their life till they had gained the victory, and the truth of the Gospel triumphed over all the mystery of iniquity, and the anti-Christian system of Rome [loud cheers]. He prayed God to bless abundantly all the efforts of that Society, and to make the saving name of Jesus known throughout the earth, in all those hundred tongues in which the publications of this Society were issued, that so the kingdom of the Redeemer might be universally advanced.

Mr. P. BOUCHE (of Paris), minister, in seconding the resolution said, that he had been a particular witness in two countries, France and Belgium, where he had been labouring for nine years, to the usefulness of this Society. There was one species of assistance not adverted to in the Report which this Society was capable of yielding to those abroad—he referred to intellectual assistance. They required the aid, not only of the British Press, but also of their pens. Many of the tracts had been translated into the French language, and had been distributed with the greatest success. On one occasion he had given one of those tracts to a Jansenist, a sect belonging to the Church of Rome, agreeing in all its important doctrines, but yet with some shades and difference of views from the general doctrines of that Church, more especially with reference to the doctrines of grace. The Jansenist was a serious man, but he had a great objection to one of the rites of Evangelical faith, namely, the Lord's supper, and he would never enter a Protestant place of worship, though he was several times requested to do so. On being asked why he refused, he answered plainly and sincerely that he could not go there, because they made the Lord Jesus Christ a liar. On inquiring in what way, he answered, because the Lord Jesus Christ said, "This is my body," and Protestants said it was not the body of Jesus Christ. On hearing this, he (Mr. Bouche) went to his little depot of tracts, and took from thence one on the subject of transubstantiation, which he gave to the Jansenist, and asked him to read. On asking him the next day his opinion of the tract, he replied, "I find that the tract is completely right and that I was completely wrong" [cheers]. The consequence was that he came to hear a Protestant minister, and he (Mr. Bouche) must confess that he was the preacher. The Jansenist received the truth in his soul, and was now not only a witness for the truth of God in every point of evangelical faith, but had entered the ministry, and was labouring successfully [cheers]. Several instances might be given to show the way in which the tracts published in France, Switzerland, and Belgium, had been the means of good. The Christian press was a grand instrument for doing good, and in many cases they had no other means of conveying the great truths of Christianity to the minds of men. In France they greatly needed the aid of a society like this. To give an example:—the "History of the Reformation," by Dr. Merle D'Aubigné, was in this country sold at 1*s.* 6*d.* per volume, but in France, the book having been written in the French language, they were obliged to give 4*s.* per volume for it [hear, hear]. A book which here costs 2*s.* in France was charged 5*s.*, and there were few people that would buy such volumes. That showed the necessity of this society coming to their help. Another instance was still more striking. A prize essay on the art of reading the Bible was some time since published by the writer, and though he had received a premium for it, yet it had not paid the expenses of publication, and the author had actually lost money by it. The band of Protestants in France and Belgium had so much to do, on the one hand, and were so few on the other, that they could not afford to pay the price at which literature was sold in those countries. They must take a lesson from the manner in which their adversaries conducted their operations. The Jesuit press was most active. If it was not pure and honest, it was at least zealous and diligent. They abided by their motto, "All means are good to reach a good end," but Protestants believed that only good means could be taken to reach a good end [cheers]. When he was asked whether Protestantism or Roman Catholicism was on the advance on the continent? he answered both. There was a religious turn in France. They had felt that a nation could not live without religion, and that infidelity could not work for the prosperity of a nation. The principle efforts of the Church of Rome were now directed to France and there was a good reason for it. France was the finest gem in the triple tiara of the Pope. If France; was snatched from the Pope's grasp, he would have no nation worth naming. This Society had tracts for the intellect, for the conscience, and for the heart; but the tracts of the Roman Catholics were addressed to the eye and the imagination, and they spread them extensively among the lower orders. He held in his hand several papers purporting to be an account of a miracle which had taken place three months ago in the district of Grenoble. It was said that the Virgin

Mary having appeared to two shepherds, one of those papers contained a representation of the virgin as she appeared to them, with some lines written beneath. These papers were circulated with the view of making the people believe that God had given testimony in favour of the Roman Catholic doctrine of the adoration of the Virgin. It was said that when she had left, after speaking with the shepherds, the stone was broken on which she sat, and the interior of it contained the image of our Lord. In one of those papers, they had drawn an engraving of Christ's head as found in the broken piece of the rock [hear, hear]. He knew not whether there had been an apparition, but if there had it must have been an apparition of Satan. The little village in which the scene was stated to have taken place had now become a thriving town, and many parties visited it on pilgrimage. There was another reason why this Society should extend its aid to France. There was not one nation now upon the earth where the same amount of effort had produced the same result—where the seed sown had produced so rich a harvest. Thanks be to God, it was not by hundreds, but by thousands, that they now reckoned conversions from the ranks of Popery to true Christianity [cheers]. It seemed that God remembered the land of the martyrs. There was no land where, after persecution, there had been the same amount of perseverance and persistence of adherence to the Bible as had been found in France; and he believed that for the sake of some of the dear confessors, God would again bless that country. Many had shown by their faithful adherence to the cross, what was their conviction of the truth. The speaker then adverted to the transactions of St. Bartholemew's night, when 70,000 Protestants were put to death for preferring the word of God to mere human authority. After that dreadful night's slaughter, an order was issued by the Pope, for a jubilee to be sung at Rome; and, undoubtedly, there must have been a jubilee in hell [loud cries of "Hear, hear"]. It was but right that they should take a sort of vengeance for these transactions, but what was the retaliation that they ought to inflict?—a Christian retaliation. Let them multiply the means of salvation throughout that country, and seek to bring the poor benighted Roman Catholics to the knowledge of the Lord Jesus Christ. The only way to send life to the individual was to send death to the system; and he prayed that that blessed day might come when all nations, without exception, would unite in bowing before the Word of God, and he entreated those before him to be helpers in so good a cause [cheers].

Mr. JONES stated, that as the resolution contained the appointment of their Chairman to the office of Treasurer, vacated by the death of his highly-respected father, the motion would be put by Dr. Conquest.

Dr. CONQUEST, in submitting the resolution for adoption, took occasion to remind the meeting of the great importance of being active and energetic in the diffusion of the principles of the Gospel, and especially through the medium of the publications of this Society. He gave the result of several statistical calculations, showing the number of human beings who were constantly passing into the eternal world.

The resolution was then put and carried.

Sir E. N. BUXTON, Bart., rose to move—

That the meeting has heard with much satisfaction, that many of the Society's works are printed in about one hundred languages and dialects; that during the past year more than twenty million copies of such works have been distributed by the Society, and affiliated institutions, in foreign lands; and unites with all its friends in the humble acknowledgment, that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

It must be a matter of joy to all of them to hear that, in this and foreign lands, upwards of twenty millions of publications had been circulated during the past year, every one of which contained more or less of the pearls of great price. At the meeting of the London City Mission they heard many delightful facts tending to show that God had greatly blessed the publications of the Society. Indeed, it would be impossible to carry on the operations of that institution without them. He congratulated the meeting on the fact that Mr. Hoare had consented to take the position formerly occupied by his venerated father [cheers].

Mr. T. BOAZ, missionary from India, in seconding the resolution, said: After an absence of thirteen years from his native country, and from this city, he should be excused for stating that his attachment to this Society was as strong as ever [cheers]. He was attached to it because it was catholic in its principle and in its practice. In India, they were aware, they had the great, and noble, and ever-spreading Ganges. It rose in their lofty Himalayas, in its nest almost hidden from human eye; it descended, now trickling softly over the rugged rocks, now gushing, as a mighty torrent, over vast precipices, until, embracing all its tributaries, it disengaged itself, with its hundred mouths, into the sea of Bengal, on whose bosom floated the vessels of every land. That Society bore some resemblance to that noble Ganges. Its origin was above the everlasting mountains, its streams were accumulating until it launched itself in the broad sea of celestial love, on the bosom of which it waited to the haven of rest myriads that entered into the everlasting kingdom of their Lord [cheers]. He loved the Society because it was unostentatious in its operations, it prepared and provided its little messengers of mercy, that they might be cast abroad for the healing of the nations; it entered into all the jungles of this world's wilderness, scattering the precious seeds of life eternal, making the arid desert a fruitful plain. He was attached to the Society, because it was Scriptural in its character. It sought to aid in the erection of that great temple that ultimately should be brought forth, when completed, with shoutings of "grace, grace, unto it." It took for its foundation Jesus Christ the Lord. He was attached to the Society because, during all the years that he had been absent, amidst all the strife of tongues, all the errors of parties, all the ragings of infidelity, all the spreadings of Popery, all the divisions and sectarianism of the Church, it remained simple in its principles, and had obtained blessings from on high [cheers]. As a Missionary he was especially thankful for the aid it afforded in carrying on their labours abroad. By its instrumentality, the truth was often conveyed to

parts of the earth where no missionary had ever trod. He concluded by referring to the contention that had taken place between the Jesuits and the Regulars in Calcutta. The Church of Rome was thus divided against itself, and the Jesuits had been driven from the city. He trusted that the time would soon arrive when "The kingdoms of this world would become the kingdoms of our Lord and of his Christ" [cheers].

Mr. JOHN ALDIS (of Mazepond), minister, rose to move:—

That this meeting sincerely rejoices that measures have been adopted, in several foreign countries, to promote the wide circulation of religious publications, through the agency of colporteurs, and particularly that such agency is likely to be introduced into China; and it strongly recommends the plan for adoption in Great Britain and Ireland, and the colonies of our country, believing that it would be an efficient means of conveying to every family the knowledge of Jesus Christ, and him crucified.

He felt extremely glad that their French neighbours had furnished them with a name for a very promising and a very important spiritual agency. He had often been struck with the fact that the French had furnished the names in nine cases out of ten for implements of war and fortification. It was somewhat singular that the epithet had been adopted by the Italians, the German, Swiss, the Dutch, and their transatlantic progressing friends, and now, notwithstanding the supposed antagonism of England with France, the name had been adopted here. He trusted, however, that they would not be contented with the name, but would appropriate the thing. He believed that the system of colporteurs would be found to work very advantageously in remote villages and small towns, where literature was so inaccessible to the inhabitants. He had no doubt that a large proportion of the population would avail themselves of the advantages resulting from such an agency. After advertizing to the adaptation of colporteurs to communicate religious knowledge from their identity of station with the people amongst whom they were to labour, he went on to congratulate the friends of the Society on its steady and increasing progress. Its annual funds had risen from £450 per annum to nearly £60,000 [cheers].

Mr. T. AVELING, Independent minister, in seconding the resolution, spoke of the adaptation of tracts to meet the wants of all classes of the community, and referred to a tour that he made in Ireland two years ago, on behalf of the Irish Evangelical Society. He narrated several anecdotes, illustrating the advantages accruing from the circulation of the publications of the Society in that country. He expressed his hope that they would continue with undiminished ardour to prosecute the work, remembering that, notwithstanding the vast number of tracts which had been issued, a large portion of mankind were yet destitute of the knowledge of the way of salvation.

The resolution was then put and carried.

Mr. J. CARR GLYN, clergyman, rose to move—

That the numerous facts of usefulness recorded in the Report, while they show that the Society's publications are adapted to promote the glory of God in the salvation of sinners, should stimulate the friends of the Institution never to be weary in well-doing, believing that in due season they will reap if they faint not.

The speaker was thankful that the publications of this Society vindicated that great truth—the doctrine of justification by faith. They were extremely valuable at the present time, when the differences of religion seemed to be merged, and excuses were made for that which was complete error. He rejoiced that in the meetings held in that hall during the week, whenever sentiments announcing great Protestant principles had been uttered they had been met by a warm response. On the Continent the cause of Protestantism was making rapid advances [cheers].

Mr. S. GLOUCESTER, minister (from America), adverted to the usefulness of the publications of this Society in that country, and expressed his hope that they would never be weary in well-doing.

The resolution was then put and carried.

J. BALANCE, Esq., moved, and J. GREEN, Esq., seconded a vote of thanks to the Chairman, who briefly acknowledged the compliment, and the meeting separated.

THE CHURCH MISSIONARY SOCIETY.

The forty-seventh annual meeting of the above Society, was held on Tuesday, in Exeter Hall, where a crowded audience assembled. The Earl of Chichester was in the chair, surrounded by several prelates, clergymen, and influential gentlemen. The Report was read by Mr. R. DAVIES, of which the following is an abstract:—

"At the last Anniversary the Committee had to report a falling off in comparison with the preceding year of £2,774. This year the income has not only recovered that depression, but has risen to an amount exceeding every former year. The following are the receipts:—

| | | | |
|--------------------------------------|----------|----|---|
| General Fund in England | £101,766 | 14 | 2 |
| Sick and Disabled Missionaries' Fund | 1,152 | 4 | 1 |
| Capital Fund | 721 | 7 | 8 |
| Fourah Bay Fund | 244 | 1 | 5 |
| China Mission Fund | 2,453 | 15 | 5 |
| Pratt Memorial Fund | 60 | 8 | 0 |
| | £106,398 | 10 | 9 |

"To this amount is to be added the sums raised and expended in the several missions of the Society, which amounted to £10,429 8s. 2d., so that the total income of the Society has been £116,827 18s. 11d., which exceeds that of the former year by £14,369 18s. 6d., and is the largest which the Society has yet received. The increase is chiefly owing to the large amount of legacies received within the year, the amount in the former year being £3,075 6s. 8d., and in this year to £14,174 6s. 7d., exhibiting an increase of £11,098 19s. 11d."

"The large and unexpected amount of legacies has enabled the Committee to accomplish an important financial arrangement, namely, the raising of the capital of the Society to the amount contemplated at its first formation in the year 1842."

"During the past year, sixty applications have been made to the Committee by candidates for missionary employment, including four clergymen and four graduates of the Universities. But the Committee, feeling the sacred obligation which rests upon them to select

only fit men, possessed of the qualifications which experience has pointed out as essential to missionary usefulness, have selected only a few of these offers, others being still under consideration."

"WEST AFRICA MISSION.—For several successive years it has been the privilege of the Committee to report the steady and decided progress of the Mission. That progress has advanced in a still greater ratio during the past year. The number of attendants on public worship has been increased from 6,068 to 7,241, and the communicants from 1,448 to 1,876, the former being an increase of one-fifth, and the latter nearly one-fourth of the number previously reported. The attendance on public worship during the past year has been larger than at any time since the commencement of the mission. Amongst the fruits of the Gospel manifested by the natives during the past year, may be mentioned their willingness to contribute out of their limited means towards the support of the missionary work. In addition to £271 paid by the natives for the instruction of their children in the day schools, which sum is appropriated to the erection of churches, they have contributed £157 7s. 3d. for general missionary purposes. The sum exceeds that received during the preceding year by £50."

"ABBEKOUTA MISSION.—The Committee are thankful to be able to report that after a detention of upwards of eighteen months at Badagry, the missionaries have at length succeeded in reaching their original destination, Abbeokouta. Much of the time of the missionaries has necessarily been occupied in superintending the erection of their residences. A piece of ground in a convenient part of the town has been given them for this purpose, besides an adjoining piece for a church and church-yard. One circumstance of peculiar interest connected with the occupation of Abbeokouta as a missionary station, the Committee cannot forbear mentioning, viz. the unexpected meeting of the Rev. Samuel Crowther with his mother (of which an affecting detail is given in the shape of an extract from Mr. Crowther's journal).

"EAST AFRICAN MISSION.—The Committee state, that the Rev. Dr. Krapf has been joined by a fellow-labourer (the Rev. J. Rebbman), and that a station has been occupied, and direct missionary operations have commenced at Rabbay Empire, or New Rabbay. In little more than two years Dr. Krapf has translated nearly the whole of the New Testament into the Soohalee language."

"NORTH-WEST AMERICAN MISSION.—This mission consists of four principal stations, in which the degree of success is varied; but, with one exception, decidedly encouraging."

"CEYLON.—The missionary labours have been continued at the four stations hitherto occupied by the Society, namely, Cotta, Kundy, Badagame, and Nellore. The Committee are able to report a very encouraging increase in the number of communicants throughout the Ceylon mission. The number reported last year was 239. This year it is 322."

"SOUTH-INDIA MISSION.—The operations of the Society in the city of Madras are upon a very small scale. Only one missionary is employed amidst its teeming population. A single missionary, also, has laboured at Masulipatam, in the Teloyoo district. In Tinnevely, seventeen missionaries are employed in the various districts into which the province has been divided. The last Report announced an increase in the list of persons under Christian instruction, including the unbaptized, of 6,850. This year exhibits a decrease of 3,213, many inquirers having relapsed under the terror of persecution, and the missionaries having removed others from the lists who gave no evidence of a sincere desire to become Christians in deed and in truth. The number of baptized converts, however, has been steadily increasing, the return for the three last half years being as follows:—10,558, 10,907, and 11,476. These numbers exhibit a solid proof of the progress of Christianity in Tinnevely. Throughout this mission the number of communicants has been steadily increasing, as in the case of baptized converts. The returns for the three half years have been 1,872, 2,197, and 2,352. In the province of Tinnevely, seventeen clergymen of the society, and five of the Society for the Propagation of the Gospel, have concentrated their labours, and are all harmoniously working together."

"Five principal stations are occupied by the missionaries of this society, in Travancore, along a coast of about 150 miles, namely, Cottyam, Pallum, Mavelicare, Allepie, and Trichoor, each having several out-stations connected with it. At each station some progress has been made, and the communicants have increased during the year from 574 to 798."

"NORTH INDIA.—The Society has four missionaries stationed at Calcutta, and an European catechist at Aquipurra, near Calcutta; at Bardwar, four missionaries; in the Kishnagar district, five; at Benares, four; at Agra, three. Juanpoor and Ghonielpoor have each a solitary missionary. Last year a missionary went to the long deserted station of Meenit. The stations of Simla and Khotghur, upon the banks of the Sutlej, have one missionary each. Throughout the five stations in the district of Kishnagar, the number of communicants has increased during the last year from 313 to 403. In the city of Benares a mission church has been completed, and opened for Divine service during the past year, and a Christian village, already numbering twenty-eight houses, and a Christian population of 280 souls, has gathered round it. In closing their review of the North India Mission, the Committee quote the words of Mr. Smith, of Benares, who says, 'We have this season visited from 450 to 500 towns and villages, chiefly on the Benares district, and have met with some encouragement, but more discouragement. The fact is, the work is yet scarcely begun. The battle has yet to be fought. We have not one-tenth the number of men we ought to have, and we who are endeavouring to do something have not one-tenth of the faith and love we ought to have.'

"BOMBAY.—In the last Report, the Committee were able to speak more cheerfully of the prospects of the Bombay mission, but those prospects, they regret to say, have now become clouded. In the early part of last year, five missionaries were labouring at the station of Nassuck, but before two months had expired, two of them were removed to the new station at Jooneer, two

were called to their eternal rest, and Mr. Farrar was left, with three assistants only, in the midst of labours, upon which a day of prosperity had just begun to dawn. Within the last few days, the Committee have received intelligence of the very dangerous illness of Mr. Farrar, and it appears that, even if his life be spared, he will be compelled to return at once to England."

"CHINA MISSION.—It was stated, in the last Report, that the Rev. George Smith had completed his explanatory visit to each of the newly-opened cities of China, and that the result of his observations had confirmed the decision of the Committee to concentrate their China mission in the two more northerly ports of Shanghai and Ningpo. Whilst a large opening had been made, in the providence of God, for missionary exertions in China, the Committee are grieved to repeat that they have found, as yet, only two missionaries to go out and strengthen the hands of Mr. Clatchie, whose place of worship is crowded by attentive hearers."

"NEW ZEALAND.—The war which prevailed in New Zealand during the last two years has, in various ways, impeded the missionary operations. Many schools and congregations have been broken up by it, and the whole population has been kept in a state of suspense and excitement unfavourable to their religious progress. Yet the gospel has not been without blessed and striking fruits, and its softening and civilizing influence upon the natives has been strikingly manifested on many occasions."

The Committee, in conclusion, say:—

This review of the transactions of the past year presents three important facts, which the Committee would desire to press upon the special attention of the meeting. It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence. Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing, and is destined, ere long, to fall from mere inherent decay. The King of Siam sends an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions, and there he learns from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century. That Brahminism is declining before the power of Christian truth and the progress of European science, is testified by every intelligent observer, by the lamentations of deserted shrines, and the bitter enmity of enraged devotees."

The second real fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of toleration in the place of bigotry and persecution."

The third fact is the tendency to decay in the lapsed Christian churches of the east, and the disposition amongst their members to seek refuge in the pale of Protestantism. Manifestations of this appear in the transition state of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labours of a kindred society."

It thus appears as though the forces which have long held the minds of men subjection were withdrawing and leaving a clear and open field for some approaching contest between the contending parties. There can be little doubt what those contending parties will be. The missionaries from Rome, and the missionaries from the Protestant Churches of Europe and America are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign Missions who have been trained in the College of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of North-West American Indians, 1,000 miles from the missionary headquarters of both parties, we hear that a Romish bishop and two Romish priests are already amongst them. While the Church of England seeks, and seeks in vain, for a whole year for one single missionary to China, the Romish agent negotiates a contract with a Steam Navigation Company to carry to Hong-Kong 100 priests within the year. Their missionary lists contain a host of archbishops, bishops, priests, vicars-apostolic, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positions. The intrusion into our Missions at Kishnagar and New Zealand are but faint skirmishes to be numbered amongst the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the Mission field no less than at home."

Resolutions were then moved, seconded, or supported by the Bishop of Winchester, Dr. Jeune, Dr. Perry, Sir Robert Inglis, M.P., and Messrs. J. S. M. Anderson, Tucker, G. Smith, Edward Bickersteth, and J. C. Miller, clergymen."

Mr. BICKERSTETH, in referring to the increase of the Society, said: I rejoice in the prosperity of many other societies, which, like our own, are engaged in the good work. I rejoice in the increase of the Society for the Propagation of the Gospel—I rejoice in the labours and the prosperity of other societies, as the London Missionary Society and the Wesleyan Missionary Society. I must say, however, that, much as I rejoice at, I am a little jealous of, the prosperity of the Wesleyan Society [a laugh]—they not only keep up with us, they get before us every now and then. I assure you, my friends, that it is an actual fact that they are not only equal to, but beyond us—their income was no less than £116,000, and that without any extra exertion on their part. Now, my friends, I ask you, can this be right? Look at the Wesleyan body—they have to support their own ministers, to build their own chapels, to maintain their own schools, and all their own works—and then look at our wealthy Establishment, and then wonder that they should have in reality the precedence of us in raising contributions for sending the Gospel throughout the world. My friends, there is one other thing which I have to tell you—there is one other institution the contributors to which are before us in their liberality, and that is the institution of the "Association for the Propagation of the Faith," maintained by the Roman Catholics. Now, just think of that—that association has an annual income of £155,000, and that altogether apart from the sums raised for the purposes of the grand College of the Propaganda at Rome. Yes, my Christian friends, besides the immense resources of the latter Association, the Roman Catholics have had an annual contribution raised for the purpose of spreading the errors of their faith ever since 1845. Why, my friends, should not the Church Missionary Society be put in possession of an annual income of £150,000

[cheers]. I know we can easily raise it to that amount if the minds of our friends are more opened and enlarged to the extent and the magnitude of the work unto which we are called. The returns under the property-tax have shown how very scanty all our contributions have hitherto been. Those returns show us that in this country there is an annual income of one hundred and seventy millions, all of which is received by persons having incomes above £150 a year. Now we all know that a very large proportion of the income of our Society comes from persons who do not possess so much [cheers]. My Christian friends, with such immense income in the country, surely if we were properly to present to the minds and the consciences of the wealthy in the land, the magnitude and the immense and everlasting importance of the work in which we are engaged, the Church Missionary Society will attain a better ground than she has yet reached.

Mr. SMITH, missionary, lately returned from China, gave a very interesting account of the prospects of the spread of the Gospel in that vast empire:—"The missionary work in China is obviously and confessedly still in its infancy. But a few missionaries are there in the four northern provinces; or rather in the three which have been already occupied by missionary labour, who are able to speak the language with sufficient fluency to preach the unsearchable riches of the Gospel of Christ to the natives so as to be understood—only a few, I say, are there who can hope to labour for extensive results in the work of conversion to the Gospel. At the same time I am happy to say, that the missionary labour is not without proofs of God's blessing [applause]; and though the present number of converts may be counted by twos, and threes, and fours only, in each of the cities along the coast, much progress has been achieved in the general moral influence which has been already acquired by the missionaries over the minds of both rulers and people [applause]. In Amoy, especially, I found this influence to prevail. For, though I was a stranger there, and unable to speak the local dialect of the place, the fact of my being a newly-arrived religious teacher was everywhere a sufficient introduction [applause], and procured for me numerous invitations from several of the highest officers; and before I left Amoy the five chief mandarins of the place gave a joint entertainment to the missionaries, in order to testify their respect for us [applause], at which the highest seats of the apartment were allotted to us. On that occasion we received the most polite attention from our entertainers, and many compliments were paid to us on the tendency of our religion to produce harmony and peace among mankind; and the work in which we were engaged was applauded as kind and benevolent. One mandarin actually went so far as to request from us an assortment of Christian tracts, which he promised, after he had read them, he would distribute amongst the people [applause]. The incidents of my last Sabbath at Amoy were, to my mind, peculiarly affecting. An American missionary, at the close of his sermon, asked me to address a few words of parting exhortation to his Chinese congregation, so far as my limited knowledge of the language would permit. While I did so a native scholar stood by my side and interpreted my words into the Amoy dialect, accompanying the interpretation with long comments and explanations of his own. I told them afterwards the reasons which compelled me to return to my native land; and that the worshippers of Jesus in my own country loved and prayed for the souls of the Chinese, and that they would send out to them, no doubt, other missionaries to teach them the word; and I asked them when such missionaries came, whether they would welcome them and treat them with kindness? They replied that they would; and on rising to depart, fifty Chinese crowded round me to shake me by the hand. My missionary friend, on resuming his address, asked them at my request, why they were so anxious that other missionaries should come to them? Some answered, "Because you talk kindly to us;" and others said, "Because you love us." Some of them then inquired of me at what hour I was going next day, as they wished, according to Oriental custom, to do me the honour of accompanying me some distance out of their city. At the appointed hour next morning, they came and bade me a friendly and an affectionate farewell; they accompanied me to the landing-place, and when I entered the boat to proceed to the ship, I found that several of them had hired another boat to accompany me from their shores. These rowed with me about two miles into the harbour; and not till I mounted the gangway of a British man-of-war, did my Chinese friends leave me. And though then the bold and precipitous hills and mountains of Amoy soon melted away in the horizon and were lost to my sight, and I was rapidly proceeding on my way to Hong Kong, my deep interest for this class of the Chinese population could not, and never can be, effaced from my mind, but will ever remain the subject of thankful remembrance in the retrospect, and impart a tenfold earnestness to my desire of influencing you to help in their spiritual conversion [much applause].

LITERATURE.

Is Christianity from God? or a Manual of Christian Evidence for Scripture Readers, City Missionaries, Sunday-school Teachers, &c. By the Rev. JOHN CUMMING, D.D. London: Hall and Co. pp. 284.

As a popular compendium of Christian evidence, and such it designs to be, we thoroughly recommend this volume. It touches the following points:—"Is the soul immaterial and immortal? Does creation prove the existence of God? Is a revelation from God to man probable and necessary? Is the Bible genuine and authentic? Is the Bible inspired? General characteristics of the Bible. Is the Bible contradictory or inconsistent? Doctrinal difficulties. Texts cavilled at."

Tales of the Reformation. By ANNE MARIA SARGEANT. Dean and Co., Threadneedle-street.—pp. 140.

This is an extraordinary book, and we hope it will have an extensive circulation. Its quiet beauty of style—calm dignity of tone—historical veracity, and characteristic discrimination, unite to recommend it. D'Aubigne says,

"L'Eglise catholique ne fut pas la papauté,"—a most important distinction; which, the writer of these tales has so observed, as to strengthen our judgment against the papacy, and confirm our charity towards the Church.

Popery in Australia and the Southern Hemisphere, and how to check it effectually. By JOHN DUNMORE LANG, D.D. Edinburgh: Thomas Constable. pp. 48.

We are already most favourably disposed towards Dr. Lang, as an acute and shrewd observer, and we believe an honest reporter. He is now in this country. After dwelling upon the enormous preponderance of Popish immigrants in the southern hemisphere, he thus states the objects of his visit:—

"As I had been a member of both of the committees of the present legislative council on the subject of immigration, appointed respectively during the sessions of 1843 and 1845, it appeared to me, and to many influential Protestants of various denominations throughout the colony, whom I consulted on the subject, that it would be highly expedient and necessary, for the furtherance of an object of such transcendent importance, not merely to the colony of New South Wales, but to the interests of our common Protestantism in the southern hemisphere, that I should undertake another voyage to England, to endeavour, if possible, to interest the influential Protestants of the United Kingdom generally in our favour, and to direct a copious stream of thoroughly British and Protestant emigration to our shores. Such, then, fellow-countrymen and fellow-Protestants, is the great object I have had in view in returning once more to Great Britain from the colony of New South Wales.

We are afraid Dr. Lang will not find his object very feasible, nevertheless we have read his pamphlet with great interest. One or two extracts will illustrate its contents. The Papists had done him the honour, it seems, to compare him to the infamous (?) Rongé and Czarski. This drew from him the following brochure:—

"The Litany of Dr. Lang and the Holy Coat! To be said or sung in the Romish Cathedral Church of St. Joseph, Sydney, after Mass, every Friday.

"Dr. Lang is going to England!
Holy Coat! pray for us!
He's worse than Rongé and Czarski,
Holy Coat! pray for us!
Those heretical Silesian priests,
Holy Coat! pray for us!
Who madly daring to think for themselves,
Holy Coat! pray for us!
And to examine the word of God!
Holy Coat! pray for us!
Have renounced the Pope and all his works,
Holy Coat! pray for us!
Including thee, most holy Coat,
Holy Coat! pray for us!
He will defeat our grand conspiracy,
Holy Coat! pray for us!
In which Bishop Polding and Bishop Murphy,
Holy Coat! pray for us!
With all the French priests in Tahiti,
Holy Coat! pray for us!
Are engaged with might and main
Holy Coat! pray for us!
To Romanise the Southern Hemisphere!
Holy Coat! pray for us!"

"This *jeu d'esprit*," says Dr. Lang, "to which there was no possibility of replying, completely silenced the priests, as far as I was concerned. I was told, however, on satisfactory authority, that one of the Romish priests took occasion, in Sydney, one Sabbath evening, shortly after the appearance of my letter, to address his congregation on the subject of the Holy Coat; and actually maintained that any person who doubted the miraculous powers of the garment could be no Catholic, but an unbeliever and an infidel. Nobody understands the philosophy of superstition half so well as a thorough-paced Romish priest; downright impudence and effrontery, he knows well, go much farther in certain quarters than reason or arguments."

Our readers will thank us for the following quotation:—

"As the ox has got four stomachs to enable it to digest and to assimilate to its own substance the multifarious herbage of the field, so the State in New South Wales has got four consciences to enable it to digest and support whatever any person or party pretends to be truth in matters of religion, viz., an Episcopalian conscience, a Presbyterian conscience, a Roman Catholic conscience, and a Wesleyan Methodist conscience! Now, whatever opinion any person may entertain on the Establishment principle—whether he believes it is the duty of the State to support the truth or not—no Christian man can possibly deny that such a system as this is entirely the emanation and workmanship of the devil, and must necessarily produce the worst fruits. Accordingly, the three Colonial Protestant communions that reap the pecuniary benefit of this system are all in a very questionable condition; the Episcopalian Church being overrun with the rankest Puseyism, the Presbyterian Church being in a state of utter inefficiency, and the Wesleyan communion being in so sickly and unsatisfactory a condition, that secessions from its body have already taken place, both in Sydney and Melbourne, on the ground of its connexion with the State. Popery, indeed, is the only system that seems to flourish under the deadly shade of this Upastree of indiscriminate State patronage for all religious denominations. And if any Protestant fellow-countrymen of all denominations in Great Britain could only witness the insufferable arrogance and presumption which the Irish Roman Catholic priesthood of New South Wales already exhibit under this system, they would join heart and hand in one vigorous and determined effort to prevent the entailment of so bitter a curse as the establishment of Popery on the Irish nation. 'Perish all Protestant ecclesiastical endowments,' I would say most cordially with the Honourable and Rev. Baptist Noel, infinitely, rather than suffer Popery to be endowed in Ireland."

NOTICE.

We regret that, in consequence of unavoidable difficulties attending the working off of our impression of Friday last, chiefly arising from the large size of the sheet, we were unable to obtain a sufficient number of copies in time to supply all our subscribers by that evening's post. This will account, also, for the imperfections that are, in many cases, observable in the working off of the paper.

PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—On Monday last the usual anniversary sermon for the Society for the Propagation of the Gospel in Foreign Parts was preached by the Bishop of Worcester. The Lord Mayor afterwards gave a very sumptuous entertainment to the bishops, clergy, and officers of the society.

ADVERTISEMENTS.

SUNDAY-SCHOOL UNION.

THE ANNUAL GENERAL MEETING was held at EXETER-HALL, STRAND, on Thursday, May 6, 1847, CHARLES HINDLEY, Esq., M.P., in the Chair.

1st Resolution, moved by Rev. J. Waddington, seconded by Rev. Dr. Archer, and supported by Rev. T. Boaz, of Calcutta:—"That the report now read be received and printed, under the direction of the Committee; and that the following be the officers and committee for the ensuing year:—

PRESIDENT—The Right Hon. the Earl of RODEN, K.P.

TREASURER—W. B. Gurney, Esq.

SECRETARIES—Messrs. W. H. Watson, P. Jackson, R. Latter, W. Groser.

COMMITTEE.

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| " J. Davis | " W. Gover | |

Mr. W. F. Lloyd, Hon. Member.

With the Minute Secretary, and Three Representatives from each of the four London auxiliaries.

Upon which it was moved by Thomas Thompson, Esq.; seconded by Rev. Dr. Hewlett; and carried—That the following be added to the resolution:—"And that, whilst the confidence which the constituents of this union have always reposed in its officers has been so well sustained by their active and well directed efforts for stimulating and encouraging Sunday-schools, at home and abroad; this meeting would especially urge upon their vigilant attention the adoption of such measures as shall not only secure the continuance of the Sabbath-schools of our country and foreign lands in their present state of prosperity, but shall also guard them, as far as possible, from the extinction with which they are perilled by the Minutes of Council, in their progressive operation; and that the teachers and friends now present cordially assure the Committee that, in their individual capacity, they are fully resolved to yield them their most willing co-operation, in acts worthy their character as the friends of the civil and religious liberties of their country, and be essentially needed by the crisis at which we have arrived.

2nd Resolution, moved by Rev. J. Branch; seconded by Rev. Dr. Beaumont; and supported by Rev. C. Stovel:—"That this meeting desires to acknowledge, with gratitude to Almighty God, the proofs presented by the report which has now been read, that the Divine blessing is resting on the efforts made to extend the Sunday-school system throughout the world.

3rd Resolution, moved by Rev. S. Green, seconded by Mr. W. H. Watson:—"That the cordial thanks of this meeting be presented to Charles Hindley, Esq., M.P., for his kindness in consenting to preside on this occasion, and for his able conduct in the chair.

The objects of this Union are—First, to stimulate and encourage Sunday-school teachers, at home and abroad, to greater exertions in the promotion of religious education. Secondly, by mutual communication, to improve the methods of instruction. Thirdly, to ascertain those situations where Sunday-schools are most wanted, and promote their establishment. Fourthly, to supply books and stationery suited for Sunday-schools, at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday-schools.

The following resolution was adopted by the Committee, 17th of June, 1844:—"That the auxiliary and country unions be recommended to admit into connexion with them such schools only whose conductors are of orderly character, and who hold the doctrines of the Deity and Atonement of Jesus Christ, the Divine Influence of the Holy Spirit, and that 'all Scripture is given by inspiration of God.'"

With objects so important, a constitution unsectarian, and an executive strictly gratuitous, the Sunday-school Union appeals with confidence to the devout and patriotic for more efficient support.

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